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The CHRISTIAN CENTURY
A Journal of Religion

The Illusion of Naval Parity

An Editorial

Episcopalians and Their Neighbors

An Editorial

The Legion's Universal Draft

By Albion Roy King

Marxism Advances on Japan

By Toyohiko Kagawa

Sunday, 11 A. M.

By Richard M. Steiner

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The CHRISTIAN CENTURY

January 10, 1929

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Religious Strain

Has it ever occurred to you that it is almost impossible for the intense personality to find rest in religion? I know of scripture's exceeding great and precious promises concerning "the peace that passeth all understanding." And there is a sense, of course, in which the most passionate soul may find itself in the midst of a great calm, even while fighting mightily. But for the most part it seems to me that the man or woman who lives and thinks intensely—whether about religion or about the relation of religion to other concerns—is generally under a driving strain.

Altogether aside from the editorials—which are usually written as though there were something the matter with the world, and something to be done about it right away—you can find that sense of anxiety expressed in three very different, but very stirring, ways in this issue of The Christian Century. There is the report by Dean Miller; there is the speech by Toyohiko Kagawa; there is the poem by Mr. Steiner. In every case you have the sense of a personality which cannot be quiet under the goading of a religion which is much more than a mere mood.

I'm not going to try to say anything about Mr. Steiner's poem. I know that it is bound to awaken debate, some of it acrimonious. Poetry that matters is not one of those things that you can take or leave alone. You either like it, or you dislike it. And in either case you are apt to be vociferous. But although I do not feel like expressing my feelings publicly about this poem, I think that even those who do not like it will admit that it is worth thinking about. What goes on in the minds of the congregation in the church which you attend on "Sunday, 11 A. M."?

Incidentally, I am interested to be told that Mr. Steiner is a son of Professor Edward A. Steiner, of Grinnell.

Dean Miller is exercised at the course which Negro philanthropy is taking. He admits that it is becoming more scientific. It is guarding against making many of the mistakes that were made in the days just after the civil war. The men and women who gather to confer about it nowadays are graduates of the professional schools who know all about surveys and indexes and clinics and questionnaires and all the rest of that sort of thing. But Dean Miller wonders whether, when they get a perfect philanthropic machine built, there will be enough of the spirit of real philanthropy left to keep the machine working. The question applies in other quarters.

Reading Kagawa's graphic description of the advance of Marxism on Japan, and seeing how little his prophetic soul could find to say about the relation of Christianity to this social crisis, I found myself pondering another question. Must Christianity be, always and everywhere, a bourgeois affair? Is there no hope, even in lands where it is a comparative newcomer, to find it casting its lot with the dispossessed and the repressed? Whaetver the theoretical answer may be to that question, Japan seems to be, according to Kagawa, another country where the poor, in the hour of distress, hardly dream that Christianity has any actual and immediate help to offer.

THE FIRST READER.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

NO WONDER the wet press is exercised over the $200 fine imposed by a federal judge on a New York broker. If this verdict is sustained in the higher federal courts, the buyer of liquor who gives the bootlegger an order which causes him to deliver the stuff will be held just as guilty of conspiracy to transport in violation of the law as the bootlegger. Yet it is hard to see on what ground the judgment in this case can be set aside. Federal Judge William H. Kirkpatrick, who rendered the decision, agreed that there is nothing in the federal law which makes it a crime to buy liquor. It is, however, a crime to transport it. Since it was acknowledged, in the case under consideration, that telephoned orders from the broker in New York had caused the bootlegger in Philadelphia to deliver his wares in New York on at least a dozen occasions, the judge declared that the buyer had placed himself in the position of a conspirator contributing to this breach of the law. If this decision is upheld, every patron of a bootlegger who engages in a transaction involving the delivery of liquor will stand in peril of arrest and fine. It sounds pretty hard on the "society" trade. But it also sounds like sensible law.

Holding the Liquor Buyer to Account

New Leader of Y. W. C. A. Takes Office

WITH the new year, the national board of the Young Women's Christian association welcomes to office its second general secretary. Contrary to the course pursued by the Y. M. C. A. in seeking a successor to Dr. Mott, the Y. W. has looked within its own secretarial ranks to find the leader capable of taking up the heavy tasks laid down by Miss Cratty at her death last February. Yet Miss Anna V. Rice is not as widely known through the association as many others of its leaders, because her service has, up to this point, been largely given to the somewhat hidden task of instructing secretaries in the rudiments of their craft. Four years ago The Christian Century, when studying the factors which make the contribution of the Y. W. C. A. important to the total religious life of America, settled on the type of leadership being developed in the National training school which the association conducts in New York as most important. Miss Rice was at that time dean of the school, and to her was largely due credit for the development of the type of training of which this paper then said, "In the whole country there are probably no courses being offered of more demanding nature, or broader scope, than these." Knowing the quality of the work which Miss Rice did as dean of the training school, it is not difficult to predict for her distinguished success as the national leader of a movement which now forms an inter-age, inter-group, inter-class, international, interracial fellowship of approximately 600,000 girls and women.

Mr. Hoover Returns From South America

SPURNING for the moment the languorous delights of Mr. Penney's Florida mansion, the president-elect is speeding directly back from Rio de Janeiro to Washington. Immediately there is much speculation as to what has caused this change in Mr. Hoover's plans. But Mr. Hoover is given to keeping his own counsel, until he has an accomplishment to make public. The chances are that he will say little or nothing between now and March 4 to foreshadow his policies or his presidential procedure. Already, however, he has made a positive contribution to the cause of understanding in this hemisphere. Without taking too seriously the crowds or the banquets or the speeches reported by the correspondents who have accompanied Mr. Hoover on his trip, it is still apparent that he has given a real check to the suspicion of the "colossus of the north" which was mounting so rapidly throughout Latin America. It is hard, of course, to put one's finger on the definite accomplishments of a trip like Mr. Hoover's, but two results already are clear enough for reporting. In the first place, Mr. Hoover has been able to convince these Latin states that South American affairs will occupy a large part of the thinking in Washington during the coming administration. In the second

place, he has convinced them that it is his desire to treat the Latin republics as genuine equals rather than as unruly children. In these two achievements there is a foundation for a new and much more hopeful Latin American policy.

The World Revolution Reaches Afghanistan

NEWSPAPER paragraphers incline to treat the uprising in Afghanistan as humorous, but the historian knows that there is matter for deep study in the revolt now in progress north of the Khyber pass. For the frenzied attack of the hill tribesmen on the capital at Kabul proves—if proof were lacking—that there is not a spot on the globe so remote, so carefully isolated from the rest of the world but that it will ultimately feel the force of the revolutionary ideas now sweeping across the continents. Afghanistan, as every schoolboy knows, has long been the most assertively isolated state in Asia. Every reader of Kipling has been made to understand the peril in which a Wee Willie Winkle put himself when he ventured across that frontier. Even Christian missions, despite the heroic attempts of a score of pioneers ready to chance martyrdom, have never gained a foothold in this wild, mountain kingdom. But new ideas have come to Afghanistan. They seem to have come most of all to King Amanullah, who last year took his queen and went for a tour of European capitals. There was material for some laughter in the competition which imperial Britain and soviet Russia put on to see which could most impress the visitor. But Amanullah seems to have returned home most affected, not by the displays in London or Moscow, but by the political miracle of new Turkey, brought to pass by Mustapha Kemal.

Proposed Reforms Bring Uprising

ALMOST immediately upon his return to his capital, King Amanullah began to plan the introduction of reforms similar to those which have been inaugurated by the autocrat of Angora. The government was to start a modern system of education, of road building, of public works, and was to reorganize governmental departments along modern lines. Women were to be freed from the veil, and from other disabilities having ancient religious sanction. Men were to adopt western dress, and to shave. All these innovations were announced to the national assembly in a speech from the throne which is said to have occupied five days for its delivery. But the king now finds that it is one thing to announce such a sweeping program of reform, and another thing to bring it to pass. Reform handed down from above apparently is received with as much reluctance in Afghanistan as in other parts of the world. The Moslem mullahs have been able to interpret the king's decrees as an attack on the nation's religious faith. The tribesmen of the hills have seen an attempt to fasten on them the rule of a highly centralized government which would soon make an end of their ancient privileges. Revolt has followed. So far the king has been able to defend his throne, but there is no guarantee that he can put this uprising down without making large concessions to the old order. Whatever the outcome of the fighting, however, new ideas are loose in Afghanistan. Sooner or later they will have their effect. The world revolution has passed through Khyber pass.

A Problem Needing Study Before Action

PUBLIC OPINION seems to be crystallizing in favor of legislation restricting immigration from Mexico. Not only in the southwest but generally west of the Mississippi, the problem which is imposed on local philanthropy by the itinerant Mexican is growing in size and contributing to the demand for congressional action. The Mexican is, to be sure, the victim in many cases of a rapacious industrialism which imports him to do a single task and then does not hesitate to throw him on the mercy of the community when that task is done. But the American public argues that this proves the need for legislation to protect the Mexican against precisely this sort of exploitation. With the labor groups becoming more and more insistent, it does not take a prophet to see that the time for unrestricted Mexican immigration is drawing rapidly to a close. It is to be hoped, however, that the nation will not be stampeded into action here, as it was in the case of Chinese and Japanese immigration. The Mexican government has shown every desire to cooperate with the United States in dealing with this problem, and declares itself as anxious to limit the emigration of its nationals as American labor is anxious to limit their immigration. What the situation needs, it is clear, is time for careful study. When both governments are sure as to all that is involved it should be possible easily to give Mexico a place in the quota provisions of the immigration law which will satisfy every interest.

The Old Year Goes Out With a Lynching

SOMETIMES our national desire for speed betrays us. Thus, the annual statistics on lynching which Major Robert R. Moton, of Tuskegee institute sent out to the press under date of December 31, must be revised because of the lynching which took place that very day at Rome, Mississippi. Yet Major Moton is not to be blamed for wishing to get the figures for 1928 into print as soon as possible, for they show another hopeful advance over the statistics for previous years. Ten persons—nine Negroes and one Mexican—were lynched in the United States during 1928. This is better than the 16 lynchings reported in 1927, or the 30 in 1926. The development

of a new attitude on the part of officers of the law toward their Negro prisoners is plainly shown by the fact that there were 24 instances in which mobs were prevented from wreaking vengeance on 14 white men, one white woman and 25 Negro men. Mississippi again has the unhappy distinction of having witnessed four of these lynchings within its borders. Louisiana and Texas each suffered two, and Missouri and New Mexico complete the roster. This decrease in the number of lynchings is encouraging, but the country cannot rest content as long as this evil remains at all.

What Has Become of Such Preaching?

WHAT has become of the old fashioned temperance sermon? Not the sermon which included a recitation of that classic beginning, "Father, dear father, come home with me now." Nor the one that wound up with the peroration depicting the drunkard's demise, with full delirium tremens trimmings. But what has become of the old fashioned temperance sermon that was built on the propositions that drinking is wrong; that liquor is an enemy of society; that the liquor dispenser is out to debauch and defeat the government; that morally, physically and economically society must, for its own good, get rid of the traffic in intoxicants? There are thousands of churches in which such sermons used to be preached at annual or semi-annual intervals—or even oftener than that—and that have not heard an uncamouflaged temperance sermon since the eighteenth amendment went into effect. There are Methodist and Baptist and Disciple preachers who think that they have done their full duty by the dry cause if they encourage their parishioners to vote for dry candidates. It might help to put backbone into the whole prohibition movement if the country could hear again passionately earnest temperance preaching such as it heard during the days when the movement was first being made to move.

More Signs of Stability In Mexico

MEXICO'S new administration must feel itself firmly established in office. Otherwise it is hard to believe that President Portes Gil would have issued his order ending summary executions. Even the most loyal supporters of the Mexican revolutionary regime will in most cases admit that the firing-squad executions after drumhead courts martial have, in some instances, inflicted grave injustice and often have left open a doubt as to the culpability of the person executed which a careful court trial might have settled. It will be argued, however, that a revolutionary period cannot await the slow processes of the courts, and that a government which finds itself surrounded by assassins and counter-revolutionists has no choice, if it is to survive, but to make summary use of the firing squad. Evidently, the Mexican government now feels able to dispense with this stern measure of repression. Perhaps the way in which it has been possible to give court trials to the persons implicated in the assassination of General Obregon, without encouraging uprisings by the partisans of any faction, has played a part in inducing the new president to announce the changed policy. According to the new order, even persons arrested while in open rebellion, as well as bandits and other disturbers of the public order, are to be given court trials. The internal political situation within Mexico is still badly confused. It is impossible as yet to tell what parties and what leaders will finally face each other in the next presidential election. But this single action in abolishing summary executions gives the best proof in months that the country is actually making progress toward stability.

Episcopalians and Their Neighbors

WE PUBLISHED last week a communication from the Rev. Laird W. Snell setting forth the sacramental view of the church held by the Episcopal communion, in contrast to what he called a different conception prevailing among the non-Episcopal Protestant denominations. Mr. Snell's statement was elicited by an editorial in these columns in which we pointed out a "pragmatic path" to Christian unity. The procedure which we had envisaged was, in brief, that the denominations should transfer to a central federal body—perhaps the Federal council of churches, or some other body organized for the purpose—those functions now performed by the denominations which, by common agreement, could be better performed unitedly than in separation. The Federal council is now in some real sense an expression of this pragmatic principle, though its relation to the denominations is thin and fragile, hardly vital enough to be called organic.

Our thesis was that of the many tasks which the churches are now doing separately there are some which would be better done through a united agency in which all would federally share, and that a systematic study would disclose what these tasks are. The attempt to create a federal body, or to modify the structure of the Federal council, should not be initiated, it was indicated, until the specific functions which are to be transferred to it are at least tentatively agreed upon. The outcome of this practical procedure would be the creation of a body which would be so organically related to the entire Protestant constituency that it could act for the whole church in the exercise of these specific functions, and would have "a genuine claim upon the churchly allegiance of the membership of all the constituent groups."

Presumably such a transfer of denominational functions would be modest and cautious at the beginning. But with the principle once established, and in the light of positive achievements, the churches would be increasingly willing from time to time to transfer other functions to the federal body. Thus, in the end, an adequate expression of Protestant catholicity would evolve. Protestantism would awake some morning to find that it was united, organically united, and without having done any violence whatever to the denominational fellowships which most of us find precious. Speaking for the Episcopalian communion, Mr. Snell bids godspeed to such a movement, but declares that his church would have to "stand to one side and watch you do it without us."

In a gracious spirit, matched by a lucid and fine choice of language, Mr. Snell argues that the sacramental character of the Anglican communion bars it from having any share in such a movement of "pragmatic realism." Our editorial stated that the pragmatic procedure "escapes at the outset the irrelevances of history and the largely fictitious attachment to creeds and ecclesiastical traditions." The federal principle, we said, would only deal with creeds and traditions "if and when they prove to be impedimenta in the performance of the church's plain duty." A creed or a device of church order that "stands in the way of the divine will" or "hinders the accomplishment of God's purpose" could hardly maintain its claim to be of divine origin. Mr. Snell closes the door upon our proposal by raising the question, "What is the divine will?" He insists that because, from his point of view, the ancient creeds and the constitution of the Anglican church are of divine origin, his church could not share at all in such a united expression of our common Christianity.

It is clear that he has overlooked our words, "the church's plain duty," though he quotes them. Our statement assumes that the "duty" in a specific matter would be just as "plain" to him as it would be to others. If this were so, he could hardly justify his church's standing on one side and refusing to do its "plain duty." And we repeat that if and when a "plain duty" came into conflict with a theological conception or an ecclesiastical form, not only Mr. Snell but the Episcopal communion would, at whatever pain, make whatever adjustment duty required.

The major premise of the federal proposal is that there are certain tasks which the churches can and should do unitedly, the doing of which would not raise any question about creeds or any other special features of the denominations. The very existence of the Federal council is proof that there is a zone in which such tasks may be found. Though the Episcopal church sustains a restricted relationship to the Federal council, it does have *some* relationship to it. There are other cooperative contacts which the Episcopal church, aloof in the main though it is, sustains with its non-Episcopal neighbors. In none of these are the constitution and creeds of that body jeopardized. The proposal of a pragmatic search for unity is a challenge to explore systematically the possibilities of yet further cooperative contacts. We may find that there are no more, that we have already exhausted all the possibilities of cooperative fellowship between Episcopalians and non-Episcopalians. But it is hard to believe Mr. Snell's precipitate conclusion that the creeds and the constitution of his church make it impossible even to explore the possibilities. It is incredible that there are no functions now being performed by the Episcopal church which the Episcopal church itself might come to regard as its "plain duty," and perhaps its high privilege, to transfer to a federal body representing all Protestantism.

It is quite conceivable, indeed, that this very federal principle contains the promise of a solution of the whole problem of orders, upon which the Anglican church lays great stress. It is not difficult to imagine that the time would come under the development of federal unity when the churches, including the Episcopal church, would freely transfer to the federal body the function of ordaining the clergy, so that a minister or priest would be as acceptable, so far as his ordination is concerned, in one communion as in another. The attainment of such a stage of federal unity is, no doubt, remote; certainly it would not be possible at the time the federal project is launched, but we might be surprised at the suddenness of our arrival at that goal when once our feet were set in the pragmatic path of doing together those things which it is our plain duty to do together. The Episcopal communion conceives itself to possess a historic institution which it holds in trust for the entire body of Protestantism. There are only two conceivable ways in which it can bring the Protestant churches into possession of the historic episcopate. One is to absorb the Protestant bodies into the Episcopal body. The other is cooperatively to erect some ecclesiastical medium through which the episcopate may be appropriated by them all. The first is altogether hopeless. If there is any hope at all it lies in the second.

The space remaining is quite insufficient to deal as fully with Mr. Snell's sacramental argument as it deserves. Over against the Protestant conception which regards the church as the agency for the realization of the kingdom of God in human society, he sets what he calls the sacramental conception held by the Anglican communion. The sacramental church, says Mr. Snell, has been shaped by the Christian ages "to serve the ends" of "holiness, inward perfection, the character of the saints." Consider his most pivotal statements:

> To all the many, many things that can with abundant show of truth and justice be urged as impugning the worth, or genuineness, or efficacy, or rationality, or social value, or divine sanction of this ideal or of the sacramental system as subserving it, he who draws his life from the sacramental church has one answer: My soul has been fed from the sacramental church, and to forfeit or forego that food would be falseness

to my inmost being. . . . The experience I speak of is nothing less than the discovery of the whole Christ.

Sacramentalism appears simply as the definite, purposeful, conscious functioning of the church, the body, from and with Christ its head in the recreating and nurturing of human souls unto sanctification.

We are ready to state the reasons that Episcopalians will and must stand aloof from a newly created Protestant "ecclesiastical body with a genuine claim upon the churchly allegiance of the membership of all the constituent groups." Primarily and mainly the reason is that in the sacramental church we find that which meets our whole need; we believe that what the sacramental church possesses is adequate to the whole need of humanity, insuring for humanity universally the whole Christ; and we take no steps that promise to impair the integrity or the continuity of sacramental Christianity.

We look about us and nowhere do we see men sacramentally ordained for the performance of sacramental functions save those ordained by the bishops of sacramental churches.

We deny nothing as to other orders save what they themselves deny: that they constitute a sacramental priesthood set apart for defined sacramental functions, specifically for the sacrament of Christ's continuing sacrifice of himself for man at the church's altars in holy communion.

How is God's name to be hallowed save as his holiness is manifested to men? And how is his holiness manifested save through persons "holy as he is holy"?

It is the candor of all this that is instructive. Usually such claims are reserved for the esoteric circle of the initiated, for a pastor addressing his own parish, for a group of ministers of the same denomination who need to have their indoctrination revitalized, for the denominational journal. It is the favorite "indoor sport" of our denominational system. Rarely is it indulged in open meeting, when the neighbors are present. We all do it. Baptists do it. Methodists do it. Disciples, Presbyterians, do it—but for the most part behind closed doors. It sounds invidious, uncharitable, when those who are not of our own ecclesiastical household overhear us. Most of us, by sad experience, have become aware of the fact that our denominational claims are true only indoors—they are nullified by the facts when they are uttered in public. But our correspondent has bravely uttered the claims of the Episcopal communion in the hearing of all men.

What is our answer to the claim that the Episcopal church has received something from Christ which non-Episcopal Protestant bodies do not possess and upon which the spiritual welfare of the church of Christ depends? Our answer is: Look at the Methodists, at the Congregationalists, at the Presbyterians, at the Baptists, at any of the Protestant bodies. Do you mean to say that these churches are not "functioning from and with Christ in the recreating and nurturing of human souls unto sanctification"? Do you mean to say that these churches have some other or lesser ideal than "holiness, inward perfection, the character of the saints"? Do you really mean to say that you possess the "whole Christ" and that they do not? Do you dispute their "unbroken continuity" and "conscious oneness with the Head" of the church? Do you honestly believe that your clergy and the Roman Catholic is the only clergy "sacramentally ordained for the performance of sacramental functions"? Does not the Protestant clergy perform sacramental functions? Is it not set apart to do so? Is God's hallowed name manifested in the Episcopal church "through persons 'holy as he is holy'" more than in the Presbyterian church or the Methodist church or the Society of Friends? Does the Episcopal church "create saints"—more of them, or of a better quality, than the Methodist church creates?

We are speaking very bluntly. We are raising an issue in Christian brotherliness, in common ethics. This time it happens to be an Episcopalian, and an unusually gracious writer, who is a sort of whipping boy for our frank utterance. But it might just as well have been a Disciple or a Baptist or any other. Until we translate all these high-sounding denominational claims, into terms in which their unfraternal, unfair and false implications stand revealed, we shall never get at the immoral essence of denominationalism.

The Episcopal church is no more sacramental than these other churches. Its distinction is that its clergy have received ordination in a tactually continuous order of bishops extending back nobody knows how far toward the primitive church. The non-Episcopal ministry has received ordination in a spiritually continuous order of Christian authority derived directly from the mind of Christ himself. The fact that the Anglican clergy are in a tactual succession does not deny to them the incomparably more important reality of participation in the spiritual succession, but it does not invest their church with any unique sacramental character. Nor does the lack of a tactual succession for the non-Episcopal clergy derogate in the least from their exercise of sacramental functions. As a matter of fact, they do exercise such functions, and they receive a blessing from God in doing so equal to that which Episcopal clergy receive. Whatever value the historic episcopate possesses, it is definitely unfraternal and un-Christian to put forward a claim on its behalf which makes unclean that which God hath cleansed.

The Illusion of Parity

SINCE THE WASHINGTON CONFERENCE in 1921, a mathematical ratio among naval powers has been accepted as the principle upon which naval construction could be held within reasonable and pacific limits. The formula then adopted—the ratio of 5-5-3—was accepted by the three leading powers—the United States, Great Britain and Japan. But it affected only the building of the great battleships. Cruisers and submarines were untouched by any agreement. The chief significance of the new formula was that it established the principle of parity between the United States and Great Britain. These two most resourceful powers were not to compete with each other in trying to build the

largest navy, but were to accept a common standard applicable to both.

President Coolidge called the Geneva conference of 1927 for the purpose of setting limits to the construction of cruisers and such other vessels of warfare as were not affected by the Washington agreement. The principle of parity was to be applied. But no sooner had the conference met than it was found that a sharp disagreement existed between the United States and Great Britain as to what parity means. Does it mean, in the case of cruisers, that a limit shall be set in terms of gross (the technical term is "global") tonnage, leaving each nation free to build, up to that limit, whatever types and sizes of cruisers it may elect; or does it mean that there shall be equality in respect of each type or category of cruisers?

The United States took the first view. Great Britain took the second. Failure to agree resulted in the total failure of the conference. What was at stake in the controversy? Simply this. Great Britain wished to use her allotted tonnage largely in smaller cruisers of 6000 and 8000 tons with six-inch guns; the United States wished to put her allotted tonnage largely in 10,000 ton cruisers carrying eight-inch guns. The type of ship desired by one nation was not desired by the other. Great Britain held that her smaller craft, being of greater speed, could better protect her far-lying commerce, but that in the event of war with the United States the large cruisers would give the American navy a decided superiority over her own. She contended, therefore, that the application of parity in terms of gross tonnage, leaving each nation free to build whatever type it desired, would result in actual disparity as between the two powers. Without disputing this point, the United States, on the other hand, argued that her lack of coaling stations throughout the world, together with her vast coastline, made it necessary to have the larger type cruiser, capable of making longer journeys without refueling, and capable also of providing better protection for our coasts. The delegates were chiefly naval experts, and no way out of this technical deadlock could be found. The conference therefore came to naught.

This restatement of the controversy is set down here not primarily for information, because the facts are now too well known to justify their repetition for that purpose, but to call attention to the specter that haunted, and will always haunt, any attempt at disarmament by means of any mathematical ratio embracing all the powers in general, and of parity between the two leading naval powers in particular. It is generally assumed that such a formula, if only the British-American deadlock as to its application to cruisers were satisfactorily broken, offers a pacific solution of the question of disarmament. Once having worked out a comprehensive application of the formula, and brought all nations into the ratio system, the race of armaments would be arrested and the sense of insecurity and suspicion engendered by independent navy expansion would be allayed, and thus the fear of war would be exorcised.

This we believe to be sheer illusion. The Geneva conference made it as clear as day that any successful solution of the deadlock between Great Britain and the United States would demand that one or both nations must build ships which are not wanted in order to keep the navies equal. Thus the very principle of parity becomes a stimulant to armament instead of an inhibition upon armament.

Besides, equality between two navies cannot be described in terms of total tonnage of ships, even though a satisfactory distribution of the categories may be arranged. The relative strength of navies depends upon many other factors besides the size of the navy—upon the geography of the countries each navy is to defend, upon the extent of a nation's commerce and possessions, upon its interior economic resourcefulness by which its people may or may not be able during a war to sustain themselves except by aid from outside their own boundaries. Such factors in the total situation in which a country will find itself when it is at war are as much a part of its naval strength as the number of ships it possesses. A nation, that is to say, may have fewer ships and still have a stronger navy than its potential enemy, because its situation does not require so many ships for purposes of defense, and its potential enemy's situation is exposed over a longer range and at more vital points.

A mathematical parity between the navies of Great Britain and the United States is purely arbitrary. It is not parity at all, but disparity. It equalizes one factor only—the tonnage of ships—leaving untouched the other factors—the geographical, the economic, the industrial and all the rest. What is the basis of America's demand for naval parity? It is nationalistic pride, and nothing else. Being rich, and able to build a bigger navy than any other in the world, we insist that we be allowed to build one at least as big as the biggest. Traced to its deepest source this is the tap root of the naval passion that obsesses certain groups of our countrymen.

Parity is not parity. If we wish to match England, we must have more ships or, it may be, fewer ships than England. An equal number of ships, in gross tonnage or by categories, does not make us equal to England. It may make us stronger; or it may still leave us weaker. But it does please our jingoistic pride to know that, in the pageantry of naval display we can make a spectacle which for impressiveness cannot be outdone by any other nation on earth!

But parity is not merely inept and meaningless; it is dangerous. It involves a danger which might not inhere were there no principle of limitation at all. With no limitation upon naval construction a nation may build without revealing the potential enemy against whom it is building. But the principle of parity, accepted by two nations, is a way of telling each other that they are potential enemies. Great Britain and the United States do not adopt parity because they are friends, because war between them is "unthink-

able," because they are determined, as between themselves, to keep the peace. No, parity would be silly upon that basis. They choose parity because they envisage the possibility of war between themselves, and they wish to create at least the illusion of being of equal strength when the war starts. If war were in truth unthinkable between these two kindred peoples, each would be comparatively indifferent to the size of the other's navy. The tendency would be for each nation's taxpayers to shift the burden of supporting a big navy upon the taxpayers of the other nation.

A new formula must be found for disarmament. The mathematical ratio, including parity between the two powers at the top, must be flung away. It solves nothing. It endangers everything. Where is the formula? It is not in the idea of disarmament at all. It is not in the concept of limitation of armament. Both of these are negative concepts, in the application of which all the presuppositions of potential enmity and actual war are carried over. The formula for disarmament will be found in the new international law which we shall have when the peace pact is ratified.

When war has been forever renounced by all the nations of the world, including Great Britain and the United States, why should these two great nations longer treat each other as potential enemies? Why should they say to each other, You shall not have a larger navy than we have, and both say to Japan, You shall not exceed the ratio of 5 to 3 in the relation of your navy to ours? Why talk any longer in negative, in prohibitive terms? Why not henceforth discuss navies in positive terms? Instead of disarming, rather let us arm! Let us arm to police the world! Let us arm to protect the commerce of the world from pirates! Let us arm—if we still fear that some nation may violate its plighted word, given in the Pact of Paris, not to go to war, and if we are unconvinced as yet of the effectiveness of the many non-military restraints that are at our disposal—let us arm to put down such a criminal nation!

Let the nations make a study of the requirements of such a policing of the world, and then divide up among themselves the responsibility of furnishing each its share of police power. Let us treat each other as allies, not as potential enemies. If British taxpayers wish to assume somewhat more than their fair share of the burden of policing the world, why should not American taxpayers and French and German and Japanese taxpayers rejoice? And if American taxpayers wish to assume somewhat more than their share of the burden, why should not the taxpayers of other nations rejoice?

Disarmament will come only when the nations undertake, as allies of peace, to arm for peace! That is the formula which will break the Anglo-American deadlock on parity, and the Anglo-French deadlock on submarines, and every other deadlock into which the war system thrusts us when we try to achieve peace without giving up the presuppositions of war.

Progress

A Parable of Safed the Sage

THEN SPAKE a friend of mine saying, The Human Mind is in the Path of Progress, and its Mastery over the Forces of Nature doth promise the Swift Approach of a Nobler Humanity.

And I said, I also am an Optimist and therefore a Sore Trial to my friends.

And he said, Dost not thou agree with me?

And I said, I am more or less a Victim of these here now Improvements, and I am not certain at what point on the Highway of Progress I shall be run down.

For I pay taxes to build Highways of Progress and have to go through the Woods to escape the Automobiles.

And he said, But behold how manifold are the Modern Methods.

And I said, I do indeed behold. I have waited in this City since Saturday for a Telegram, which arrived on that morning at nine-fifty-five and they have kept it until this Tuesday afternoon thumbing the Telephone Directory in search of a stranger's name. And now they deliver it to the Street and Number which the Message Named, with a Pencil Note on the Envelope, saying, Send by the Messenger thy Telephone Number.

Thus hath that Infernal Machine ruined the Messenger Service of the Western Union.

But in the unprogressive days I should have received the Message before Noon on Saturday as soon as the Messenger Boy had finished a chapter of *Diamond Dick*.

And he said, But think of the progress in Humanitarian Considerations.

And I Said, In the old Barbarous Days when Pullman Porters were compelled to stay up all night and attend to their Business, I depended upon my friend Mr. Pullman for the major part of my shoe-shining. But now when I see a Green Curtain stretched in the Smoking Room, I know in what Condition I shall find my shoes.

And he said, Thou art no Optimist.

And I said, Be more œconomical of names. I am not a deadly foe of Progress. But I am asking myself what we are doing in these days of Mechanical Improvements and of shallow Philanthropical Experiments to save the Souls of Men from their own devices.

And he said, There may be something in that after all.

And I said, It is recorded in Holy Writ that God made Men Upright but that they have sought out Many Inventions.

I am in Favor of the Inventions if they assist Men to Continue Upright.

And he said, Do the Inventions assist?

And I said, How easy it is to Ask Questions.

Sunday, 11 A. M.

By Richard M. Steiner

DEAR GOD, give me the mind and heart to see
The work of labor, love, and highest artistry.
If Thou be present in this mansion house of stone
Reveal Thyself to me, but not to me alone;
Give grace to me, and with that grace the boon
Of wisdom and receptive mind, that soon
Baptism of the Spirit may be mine, truly;
For I'm a child of Thine, and though unruly,
For this my prayers have often cried
And have as often been denied. . . .
Now in Christ's name, the Crucified,
I beg this boon again.
In Jesus' name . . . Amen.

If this be Thy dwelling place, my Lord, and it can be naught else, so much of time and thought and gold have gone to make it Thine, I must make resolve to enter slowly with the lids half shut upon my eyes, for fear has clutched my heart that I dare not see Thy temple all at once.

If this be Thy dwelling place, my Lord, and it can be naught else, for it was made for Thee, I must make resolve to enter with prayer upon my lips and with downcast eyes, for only with humility can I approach Thy throne.

If this be Thy dwelling place, my Lord, and it can be naught else, for to Thy name it stands dedicate, I must make resolve to seek Thee in the dim recesses of this Thy temple, and toward that end I shut my eyes that I may seek Thee better in these Thy Holy and Exalted precincts.

If this be Thy dwelling place, my Lord, and it can be naught else, for Priests have told me it is Thine, I shall make resolve to keep my eyes dimmed until the joyous entrance of Thy servants, Lord, in proud processional up to Thy altars.

A blast of trumpet notes that fill the air,
A gay glissade of tone, and then the blare
Of armies with banners instead of with swords,
Marching triumphant with wine brimming gourds,
Breast plates metallic scattering light,
Drums beating doom to the demons of night;
An army with banners fluttering free,
A Bishop before, with miter and key,
The sweet thrilling song of choir singing boys,
Carillon tones of a coolness that cloys. . . .
New heights and new depths of soul shattering song!
Procession processional rise with the throng!

Dear Lord! Maker of Heaven and Earth, to whom all things are known, can this ecstasy of my flesh and soul be so dispirited?

God have Mercy on us! Christ have Mercy on us! In the presence of the Heavenly Father is it conceivable that these Thy servants are approaching Thy altars without songs of praise lifted from lips and hearts?

God have Mercy on us! Are these Thy servants so unmoved by the Majesty of God, and the beauty of His dwelling place that they can approach His sanctuary without hymns of joy?

Christ have Mercy on us! Can all these Thy suppliant worshipers stand silent in the presence of the Most High and in the midst of this Thy Holy temple? Have they no tongues wherewith to speak, no lips to offer service to our Lord, no souls to sing?

God have Mercy on us, Christ have Mercy on us, Mary, Mother of Jesus, watch over us!
Let us Pray. . . . . .

Father . . . Words stumble to our lips in prayer,
My soul once lifted up is now cast down . . .
Make me oblivious to all men do
Not knowing what is meet and proper in Thy sight.
Let me be alone in all this multitude,
And let me find Thee in this Thy tabernacle.
Open my eyes that I may see the glory of this Thy mansion, and in that glory . . . God!

How strangely light, this temple home of God . . .
No dim recesses with wax tapers lit . . .
Strange stirring in my breast . . . to be alone
I cannot be, and not alone, a part, or one with it.

I wish the lady sitting next to me
Would move a little bit . . .
She cramps my arm.

Stone stands on stone to make an arch.
Stone stands on stone stolidly serene.
Strange, how I yearn for some upflung line
To add more beauty to the scene.

Odd!
That man sitting two rows in front . . .
His face is quite familiar . . .
Where have I seen it once before?

Worship here, you scatter minded youth!
Bring thoughts to God, and seek the naked truth!
What is Life? And what is Life's designed goal?
What is Faith? and what . . . in prayer I ask it . . .
Is my soul?

Mosaics on the ceiling seem of gold . . .
Gold leaf, or gilt?
And how did they get it there?
A dizzy job.

The social gospel now . . .
That's what Christ taught . . .
The Brotherhood of Man . . .
Do unto others as you would be done by . . .
The Golden Rule of Life . . . Dear God, I pray
That I may live by it, day after day.

They tell me this place cost $1,800,000. . . .
Man cannot live by bread alone.
I asked for bread and did ye give a stone?

Wouldn't it be nice to just go into one of those
Places and say:
"Gimme that car there . . . here's the money."

Worship! Worship! Place your mind on God
And think things Godly.
This is His tabernacle and His place of praise!

I have sinned, Father; many are the sins
That can be counted up against me;
Sins of the flesh as well as sins of the spirit . . .
Can sins be forgiven, Father?

I wonder what those mosaics up in front
Are put there for?
They seem out of harmony . . .
Those in front of the scriptorium. . . .

They say this place cost $1,800,000

I wonder, if the High Priests had been offered
That amount, whether Christ might have
Escaped the Cross. . . .
And had one pressed the bargain
Perhaps the two thieves might not have gained
Their immortality.
Is that blasphemy?
Perhaps it is. . . .
But strange . . . here . . . in this place . . . I
do not care.

Brave bastion of a faith outworn,
Designed by fear to baffle time . . .
As if the Cross were not enough
To make a worship prayer sublime.

How hollow sounds the suppliant tread,
How empty seems the crowded nave . . .
The chill of death without the worms;
For worms would starve within this grave.

The organ thunders wordless speech
In counterfeit of hymns of praise;
The human voice is not enough
To reach beyond the tinted bays.

Too bright the lamps on gibbet chains,
Too fine the gold that gleams above,
Too cold the walls, to make this place
A house of worship and of love!

I cannot worship here, dear God, I cannot pray!
I cannot find Thee here, so let me flee
Into the open air, somewhere away. . . .
Where Love is, and where things are free!

Taste in Life and Letters

By Lewis Worthington Smith

IN MY MEMORY of Thomas á Becket, from the long time ago when I read Dickens' "Child's History of England," there has clung steadfastly the phrase, "Saving my order." That order was an ecclesiastical hierarchy attempting to control the affairs of state, assuming to have authority in the lives of men superior to that of the civil government, the king, his counselors, and the courts of law. That presumption, of course, has passed. The thing in it that is fine, however, does not pass. That is the proud consciousness of belonging to an order, of having, however mistakenly or inadequately, a code by which to live, of being pledged to an existence finer and more richly manifested than that of the ordinary man.

An order as an order is a fellowship in which the members may take pride. If it does not lift itself above the level of ordinary desires, activities, and tastes, it at least withdraws itself somewhat from them. In doing this it is generically patrician, however ill-founded may be the grounds on which it assumes to act in the patrician spirit. In one way or another, however, it is through the operation of the patrician attitude of mind that life and the representation of life in letters go forward. Probably it is no longer possible to establish any formal organization, ecclesiastical, political, or social, as a preserver of human values. Many separate instrumentalities are at work toward that end, but it has become very much a matter of individual animation and initiative. For that animation and that initiation there must be a substantial inspiration. In our western world as it now is and as it probably will be for a long future that inspiration may come most surely from those in

whom esthetic creative energies have been fused with the patrician spirit.

The Making of the Patrician

What is it to be patrician? The question is one to be asked in all soberness. Every society that has carried itself forward to any satisfying goal has done so through the activities of men who, for their time and place and group, are properly to be accounted patrician.

For centuries one of the great patrician virtues has been courage. It has been and still is a mark of the superior man that he is able to meet the issues of life squarely and face them down. It is not enough to meet them with bravado. That is the way of the shallow man, and to be shallow is not to be patrician. It is not enough to meet them ignoringly as if they were trivial or commonplace. That is the way of the ignorant and vain man, and to be ignorant and vain is also not to be patrician. They are to be met recognizingly and calmly. There are evils in the world. They cannot be escaped by even the best and wisest. They are to be accepted and realized without too much unseemly bowing of the wounded head. Browning puts the spirit of patrician courage magnificently in "Childe Roland to the Dark Tower Came." The hero of this poem passes through a waste land, but it is not "The Waste Land" of T. S. Eliot, formless and void, and Childe Roland, despite its menaces, does not become befuddled as he rides. In a quieter and possibly a truer way Landor gives us the patrician courage in the brief compass of four lines.

> I strove with none, for none was worth my strife;
> Nature I loved, and next to Nature, Art!
> I warmed both hands before the fire of life,
> It sinks, and I am ready to depart.

It is, I am sure, not at all widely realized that the puritan temper was, and indeed is, essentially patrician. The puritan was self-reliant. He broke away from dependence upon an ecclesiastical tradition. He had the courage to trust his own intelligence, while the world at large prayed and shivered and shed tears in the presence of forged relics of forged saints. His faith he gave to self-motivation in character and self-control in conduct. He neither shivered nor shed tears. All this is patrician, and it is patrician to prefer the society of those who maintain ideals of conduct to that of those who flout morality as entailing a great deal of vexation of spirit. It is patrician to think nothing worth while that may be attained at too cheap a rate of capability and endeavor.

The Servant When He Reigneth

That the superior man is in danger of losing some of that dominance in the social order that is for the good of the social order itself is suggested a little alarmingly by the progress of academic training and research. The development of technique in the field of scholarship has now made it possible for a very ordinary man, properly trained, to do a great deal of successful digging. He may make discoveries hitherto reserved for great original minds. In the world of science and of the adaptation of scientific discovery to practical uses in life, that situation results in enormous gains. For the cultural life of the world those gains are at least doubtful. Anything that increases the influence of any man in the social order beyond that which he may naturally command by reason of his natural gifts and finer tastes and qualities is a disaster.

What Is the Artist?

Not long ago a distinguished American reviewer spoke of a writer of fiction as performing a "useful service," because the novelist had made some penetrating and careful surveys of certain aspects of American life. In other words he had gone at the business of writing a novel after the fashion of a research student. It is no more the function of art to be useful than it is its function to be futile. For very similar reasons the patrician spirit is not one of devotion to utility, as quite certainly, on the other hand, it seeks escape from the unfruitful. With relation to these things the artist and the patrician are at one. Neither the artist nor the patrician is ready to permit life to be taken in hand by those whose qualifications are only such as are derived from academic training. They are both concerned to maintain the place of their order against the insurgency of those who do not have their feeling for human quality. Who shall take charge of life and carry it forward, is one of our great modern problems. In no small measure it is to be and should be the artists, chiefly the artists of the written word.

However lucidly and convincingly he may do so, a man is not an artist if he can but rehearse the story of his unearthing of facts. He is then the slave of the facts. They draw the hairline between what he shall say and what he must say. An artist must at least retain so much of himself as permits him to evaluate his facts. He must not be bound by them.

The Literature of Power

De Quincey's distinction between the literature of knowledge and the literature of power is a thing still to be remembered. The literature of knowledge may be produced by all the diggers, and their number is increasing amazingly. They need only to be faithful, patient, submissive, capable of taking instruction and subjecting themselves to a discipline. Their service may be useful, even invaluable and precious. Nevertheless what they write cannot rank with the literature that is the reward of individual initiative directed by an intelligence not too careless of modes of achieving results; not too abandoned, on the other hand, to the wilful caprices of subjective idiosyncrasy.

At the same time that we are proclaiming ourselves realists we are producing a literature of intense subjectivity, passional, unrestrained, expressionistic

Either of these extremes in artistry leads directly to the abnormal and the freakish. On the one side there is disregard for what is human in man, for the social, intellectual, and esthetic animations through which he most fully realizes himself. On the other side there is individual and personal accentuation and extravagance. This is often a form of stupid and undisciplined rebellion. There must be change in the world. Old things must be broken down while new things take their places. Rebellion for the sake of rebellion, however, may find almost as many roads to disaster as stupidity.

In "Marius the Epicurean" Walter Pater speaks of "what is ever the chief function of all higher education to teach—a system or art, namely, of so relieving the ideal or poetic traits, the elements of distinction, in our everyday life—of so exclusively living in them—that the unadorned remainder of it, the mere drift and débris of life, becomes as though it were not." Higher education as it is now carried on has this aim only indirectly. It has rather as its great burden the business of lifting another shovelful of dirt in order that the shoveler and others may see what lies beneath it—a "useful service," but not a service of distinction. It is a task and a toil. Having a task and a toil is essential to human happiness, essential also to the development of what is distinguished in character. To escape from the task, however, to put it aside as the mere drift and débris of life, to pass into a world in which the intellectual, social, and esthetic faculties may for a time give themselves up to rational play, is to achieve for one's work the possibility of distinction.

The Dangers of Play

Rational play is a normal and legitimate functioning for both the artist and the patrician. In varying degrees, however, all play is in danger of passing beyond the bounds as well of decorum and sane pleasure as of genuine recreative animation. As a check upon this danger emotional expressionism in art and abandon to the joy of living have nothing to offer. They are on the road to sentimentalism and volitional decay. The breakdown of the will and the consequent disintegration of individuality is directly ahead of those for whom play, unrestrained and immoderate, has become the goal.

There are two checks upon abnormality, that of taste and that of convention. The first is essentially patrician; the second, when it has been primarily established by good tastes, may be patrician also. In other cases it is plebeian, because it does not require the exercise of judgment. It has been settled by other intelligences than the intelligence of the one who accepts it.

It is the business of the artist to have taste. He should be patrician and should form patrician judgments. He should know how to escape both emotional abandon and the enslavement to fact that is the portion of the dogs of research. He should fling himself with passion upon those aspects of life that come before him, but he should never lose his footing in the crowd and be compelled to go the rest of the way spattered with mud. Telling the truth about what he sees, he should be free to see what he pleases. He should not be bound to measure the distance between dust spots or to track the wanderings of descendants of amoebas from crime to crime. These are occupations for those who cannot do anything better. It is the business of the patrician and the artist to do something better, to achieve an outlook and a range of energies such as will furnish some of the higher satisfactions that are accessible to human nature.

Patrician Taste

Artistry and especially literary artistry reaches the serener and more secure levels only as a matter of taste. It is a thing of balance and of poise. Expressionism may produce intensely interesting human documents, but that will not make them literature in the finer sense. Realism may become literalism and produce matter of great value for the historian, but it will not so become literature. The literary mood and manner that is most secure against extravagance on the one hand and against the dull reproduction of observed fact on the other is that of patrician romanticism. It is a thing of taste, of cultivated judgment, of emotional control. It can save us from the vagaries of Annie Besant and Krishnamurti, the fantasticalities of James Joyce, and the vulgarities of Theodore Dreiser. It neither seeks escape from life nor surrenders to it. Even when it is conscious of some of the eternal futilities it does not fall into the pettiness of cynicism or the weakness of despair. Without being disdainful, without passing into the seclusion of an ivory tower, it is more or less self-sufficient. It has something of the spirit of Milton when he said, in "Paradise Lost," not as a religionist, but as a man, even as a man with a puritan consciousness of his own strength and of the difference that lies between good and evil,

> The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven.

The democratization of the arts can easily go too far. It is already going too far for the preservation of the finer purposes of life. Indeed, it has gone too insensately far when the proposal to have a woman representing the Lady Godiva, riding a white horse in the nude at an art ball in Chicago, can be bandied about in the newspapers. In life and in letters alike there must be a new appeal to taste, to a revived feeling for quality in what we enjoy and in what we ask others to enjoy in the name of art. The consciousness of a code by which to live must again take possession of the artist, the man of letters. Otherwise there can be no warrant for his assuming that influence over the thoughts of men that he has taken to himself and more or less succeeds in exercising.

The Legion and the Universal Draft

By Albion Roy King

SINCE 1920 every proposal in American Legion circles to put the influence of the veterans' organization back of current peace proposals has been quickly silenced by parade of the legion's own peace program, the universal draft. "Take the profit out of war and you will kill war." "Put capital and labor on an equality with the man in the trenches." "Wars are fought for capital; let capital pay the bill and wars will be no more." These are slogans which have never failed to stir the hearts of service men to great enthusiasm.

Knowing that the psychological task in securing peace is the restriction of fear and distrust, we have listened to the conventional plea for preparedness with many misgivings; but when the orator has turned to the inevitable denunciation of the profiteer, and in a grand climax demanded a draft that will be truly universal, our misgivings have been squelched in the rising tide of gregarious cheering. We must confess that, when we have considered seriously the meaning of the idea in our capitalistic and industrial age, we have entertained a secret wonder if the proposal could be really serious, and no little skepticism as to its practicability (meaning, of course, its acceptability with the powers that be); but we have nevertheless applauded the leaders for their holy daring.

The Capper-Johnson Bill

In spite of these misgivings it has never occurred to me, speaking personally, to doubt the sincerity of the proposals of our officials until a recent occasion led to a careful study of the Capper-Johnson bill now pending in both houses of congress. This bill was drawn by a special national committee of the legion and was the chief concern during the past year of Past-Commander Spafford when he was not trailing and blacklisting pacifists. He secured a special hearing on the bill last April before the military affairs committee of the house of representatives, and toured the country to stimulate support for the measure. Again the bill is near the head of the list in the legislative program of the legion for the current year, as announced by National Commander Paul V. McNutt.

The report of Mr. Spafford's hearing has been published under a title, which is quite auspicious for propaganda purposes: "Universal Draft. Conscription of Man Power, Wealth, and Industrial Resources in Time of War." The title of the bill itself would not serve so well for that purpose, but it is far more truthful in revealing the real content of the measure: "A bill to provide further for the national security and defense."

To most of us the plain written English, though of the legal variety, means something more definite than convention oratory. Imagine then the chagrin of the plain legionaire, who has permitted the leaders to do his thinking for him with their slogans, to find not one of the said slogans reflected in the bill. The bill is brief and quite definite. It provides for an immediate draft of all men without exemption between ages to be determined by the President upon declaration of war by congress. Even before war is declared if the President "shall judge the same to be imminent" he shall be empowered to take control of all material resources and industrial organizations in the country and to fix wages and prices on all commodities. There is no limit on this price fixing; except, as a matter of course, for the soldier's pay. He will draw a dollar per day; but oil, for instance, may be fixed at $3 per barrel as in the late war, or even at $5. There is no slightest hint of drafting money to pay the bills. Cash will be raised by the "volunteer" method with the enticement of "liberty" and "victory" bonds at generous rates of interest and tax free.

No Draft of Wealth

Our chagrin is not in the least mitigated to read in the testimony of Mr. Spafford the frank avowal—in the presence of the aforesaid "powers"—that both the word "universal" and the word "draft" apply only to men. You cannot draft wealth! It is unconstitutional; for doesn't the constitution guarantee property rights? And furthermore—but worst of all—it would "upset our economic structure" and be a fatal concession to socialism and communism. (No matter what happens to our social and moral structure, the economic structure must be maintained at all hazards.) Besides, the experts declare that it can't be done "practically." And finally when we get right down to fine points, it must not be insisted that the plan will take the profit out of war: all that can be hoped for is to limit profit and kill the profiteer. (One would think that the only horror in war is the profiteer!) In fact, some profit is necessary, even in war, to stimulate achievement. (Booty is no longer a respectable stimulus in war, and profits not only have the advantage of respectability, but they are usually larger.)

Nothing is said in the argument about the vast peace-time profits which would normally accrue in providing the stores of equipment which will be necessary for the immediate action of such a draft army; and what a fine opportunity that would be to experiment with the draft idea under the scientific conditions of peace! If it is not "practical" to provide these stores without profit, let it be done with the same ratio of loss to capital which the common soldier sustains when he leaves a good job for the pay of a private.

To be really exact, it is admitted, the word which should be applied to wealth is not "draft" but "con-

trol." The controlling power, although vested in the President, is not without ambiguity. The bill is a beautiful, although doubtful, tribute to the memory of President Wilson. Perhaps no man in the history of the world ever exercised such power with a better conscience. But presidents who have been largely influenced by sinister interests are not unknown in our history, and the remarkable strength of past executives is no guarantee for the future. A Napoleon or Mussolini could ask no better preparation for his advent. No safeguard is provided in the proposal against wealth controlling itself in its own favor, and then it would be ours again ". . . not to reason why; ours but to do and die."

Peace by Preparedness?

The universal draft—if we may now call it such—is hailed as the greatest of all peace measures, and herein lurks the major fallacy. It is not a peace measure because it "takes the profit out of war," but because it "will let the whole world know" that we mean business. Europeans will be more careful how they call us such bad names as Shylock. Japanese militarists will rattle their sabers in another direction. And Latin American patriots will straightway come forth out of their mountain strongholds to huddle safely under the benevolent wings of the great American eagle.

We hear much talk about learning the lesson of the war. Usually the lesson meant is the costliness of unpreparedness which appears from a close-up analytic view. The more fundamental lesson which some of our leaders seem incapable of learning appears in the growing disillusionment as we get a larger perspective on the whole war business, namely, that preparedness as a guarantee of peace is the most futile of all policies.

The protest hereby registered is not dictated by fear that the American Legion, almost single handed, will succeed in pushing this bill through the present congress over the united and substantially unanimous protest of organized labor and organized religion. It is an expression of surprise and regret that we service men have permitted our organized influence to be delivered in toto to what Senator Brookhart has publically characterized as an attempt to turn the American Legion into a "Mussolini movement in the United States." Few legion men have ever thought through the implications of this measure. It has not been generally and thoroughly debated in legion posts nor even in conventions. Most of our thinking on the matter has been slogan thinking.

Marxism Advances on Japan

By Toyohiko Kagawa

ABOUT a week ago* I was in Tokyo organizing the Pan-Japan Anti-war league. The initiative in this movement came from the laborers, who saw great quantities of munitions being manufactured, and feared war with China. When they learned that Premier Tanaka had changed his policy their anxiety diminished, but the organization of the league is in response to a long-cherished desire on their part, and will be permanent. While engaged in this effort, however, friends surprised me with the news that reinforced concrete barracks were being built to house hundreds of extra prisoners, to be arrested and confined during the month of the enthronement in November. That could not have happened on such a scale ten or twenty years ago. The reason why it happens now is that Marxism has come to Japan. We are passing through a period such as we have never known before. The books of Karl Marx, and those of his interpreters, such as Lenin, Stahlin and Bucharin, have all been translated and published in Japanese. Many books against Christianity and against all religion have been published. Our young men are red communist in color, and thirst for such literature.

What Brought Marxism?

Why do we experience this Marxian advance? Because of the situation in regard to land, capital, and labor, the three main factors of social economics. Social conditions are ripe for bolshevism. The people are suffering. It is only necessary to refer to the month-long moratorium of a year ago to illustrate my meaning. The death-rate is piling up alarmingly. I often ask my doctor friends why they cannot prevent this, when they are 46,000 strong, with 60,000 nurses to help them, and 17 large medical colleges in Japan pouring forth a stream of graduates. They cannot answer me, for the real reason for this death-rate is economic. The slums are on the increase. The very poor are swelling in number. They need milk, good food, sanitary water works, and other things bought with money. Infant mortality has almost doubled since 1886, being now 16 per cent.

Last spring I was appointed by the home department of the Japanese government to investigate the problem of rural emigration. Seven hundred and eighty thousand rural dwellers leave the country

*This article is the substance of an address given late last summer by Mr. Kagawa, and now first released for publication.

every year and migrate to the cities. Three hundred and thirty thousand of this total are young girls, entering the factories for the first time. Japan has always been an agricultural nation, but last year, 1927, the town population passed that of the villages. The small rural communities are disappearing. Farmers cannot afford to live in them. Every year thousands upon thousands of them desert the rural districts and go to the cities. The rate of urban increase is so great that probably seventy per cent of the entire population will be urban inside of thirty years.

A Terrible Situation

We need to face the facts in a terrible situation. Consider the crushing of the middle classes. The amount of land owned by small farmers is decreasing yearly, while the few big farms are getting bigger. And since the panics of seven years ago and of last year, more and more small capitalists are being crushed, while the big owners are increasing their wealth. Unemployment has doubled since 1925, and intellectuals suffer heavily from it. Of every hundred unemployed, 35 are intellectuals.

The amount of suicide is terrific, and its cause is economic. There are 15,000 suicides yearly, between the ages of 19 and 35, the best ages for living. Last year there were about 230 family pact-suicides, totaling six hundred individuals. Wages have decreased rapidly. Many men who were earning two yen a day during the war years can get only eighty sen now, which is less than forty cents. You cannot support a family on forty cents a day and therefore you and your whole family commit suicide.

During the European war Japan first fully experienced the system of capitalism. Last year during the panic we discovered that this new and interesting system is really a horrible mistake in this country. The actual facts in Japan are now illustrating Marx's statement about the accumulation of land and the accumulation of capital under the capitalistic system. Millions are suffering acutely under the resulting dislocation. It is no wonder that they are turning to the philosophy which describes their actual plight, and which offers such a plausible way of escape from the capitalistic system which they are more and more determined to disestablish.

Social Movements in Japan

It was Christians who near the close of the nineteenth century started the first small social movement in Japan. Its center was Kingsley hall, started by Unitarian missionaries in Tokyo. Prof. Iso Abe, father of baseball in his own university, Waseda, and in all Japan, and now the leader of the social democrats, the moderate proletarian party, was one of those who rallied to this new center. His opposite in political philosophy, Sen Katayama, now in Moscow, was also one of the Christians, and a leader of this as yet undifferentiated social movement, which was for some time small and local inasmuch as factory laborers were not then organized nor very numerous.

In 1900 came the utter suppression of this budding international socialism and the establishment of the system of Bismarckian state socialism by Home Minister Hirata, who was ambitious to mold Japan along German lines. This suppression had the usual effect of stimulating the growth of the labor movement. Meanwhile the laborers increased in number, and the death rate, though high, was not enough to diminish the population! The rice riots came in 1918, changing the attitude of the government from hatred of socialism and even of the word 'sociology' to anxiety to encourage social work, and the establishment of social bureaus in both local and national governments, in the effort to prevent violence.

The war boom created accumulations of labor forces in the big towns, such as could no longer be ignored. Then for the first time the words, "labor unions" and "labor movements" could be printed. It was Premier Hara who in 1920 freed the socialists to study their doctrines theoretically so long as they did not put them into practice. But ideas are mightier than dynamite, and just at that time a flood of books, magazines and incendiary pamphlets came pouring in from revolutionized Russia. The economic situation in Japan was ripe for them. Radical socialism, extreme ideas, and Marxism came naturally to Japan, and land, capital, and labor came of age!

The Marxian Invasion

The laborers had been looking to Christianity. But as they could not see any Christian hand stretch out to emancipate them, they turned first to French syndicalism. This doctrine was expounded by Osugi. While he lived a licentious life our young men believed in him, because at the same time he advocated some principles calculated to emancipate the laborers. He was killed by the soldiers after the 1923 earthquake, and then the tide turned, and the young men began to look to the Russian bolshevists.

After the killing of Osugi the radical socialists all fled from Tokyo. About that time a friend came to the industrial district where I was engaged in relief work, and advised me to seize the opportunity to organize the moderates into a political study club to prepare the way for the proletarian political party which would be needed under manhood suffrage. We did so. But during the succeeding five years the Marxian influence has come in and turned the organization red, and caused it to split into three parties where there should have been but one.

As you know, the Marxian gospel is simple. It is the materialistic interpretation of history, and it fits the material conditions of Osaka, where there are two thousand chimneys one hundred or more feet high and the air is charged with smoke! Russian principles of economics are so clear that it is not difficult to understand them. When they say that labor is the only value of the community, and that since the few are oppressing the many, the only way to salvation is

by violent revolution, it sounds very simple. The laborers know that they are ten million strong in Japan, and that every year increases their number. What could be more normal than to use their mighty power of numbers to achieve the emancipation from the oppression which they suffer!

There are now about three hundred thousand members in labor unions in Japan, and many labor leaders, some red, some pink, some white,—some *blue*, maybe! In the early days the reds were chiefly labor leaders. But about two years after they became Marxian the students caught fire also. At first the students had not distinguished between British and Russian socialism. Later they decided against the British variety, and began to think of reforming Japan by violence. They formed study groups in various colleges, studying "How to prepare Japan for violent revolution!" The result may be familiar to you. Since the first national elections under manhood suffrage in February of this year, 1928, 457 persons have been convicted of revolutionary plots, of whom 200 are students, mostly Imperial university students.

The Soviet Movement

And though the government has dissolved the soviet party, it has already reconstructed its forces. The government suppressed their newspaper, but they go on printing it. They do it at movable headquarters, moving daily. From nobody knows where their newspaper appears every day, demanding that this or that thing be *done!* If the soviet movement were anything like the Christian church in Japan it could never survive the present persecution. Its courage is astonishing.

This abbreviated description of how far the situation has advanced toward revolution explains why the government builds extra quarters in the jails to house reds during the coronation festivities. Already, two weeks ago, some kindly intentioned policemen visited certain labor leaders in the vicinity of Osaka and advised them to leave their homes more than a month before the coronation. "Otherwise you know what will happen," they cautioned. At the time of the adoption of the constitution in 1889-1890, such a warning was given to such famous liberals as Ozaki, Kono and Kataoka. The labor leaders feel that they are suffering persecution as did these famous leaders of the past, and they like it. It is the psychology of martyrdom. Because of this psychology, the government can never suppress the movement. It is growing in power every day.

The Church and the Radicals

What can the church do about it? Shall we meet these radicals with hatred, or with the spirit of the cross? The only real victory is the victory of the cross. According to the principle of the second chapter of Philippians—"He emptied himself,"—if we renounce our wealth and property and go down to the slums to live, and lift up the poor who are suffering there, probably we can win. The strength of British socialism is of that sort.

Ramsay MacDonald said to me while I was in England, "Socialism means social things. Continental socialism lays too much emphasis on economics." If we want a good society we must have love. Without love we can never have a good state. The only principle of love is the cross of Jesus, of sacrifice and redemption of those who go against us. But some preach only and do not practise. What we Christians need is the realization of the cross in our daily life.

When Wesley preached at the time of the French revolution, the tide was turned in Great Britain. Carlyle wrote of that time, "Probably Great Britain was saved from a revolution by Wesley's movement." And I am praying for Japan to be saved similarly from revolution. If the Lord will lead us to a great awakening of love, then the Russian and the Chinese revolutions may not overwhelm us. But that cannot happen with words only, but with repentance, and with love in action. I wish all the missionaries and pastors in Japan would realize the situation, jump in and go through the fire, approach the laborers, farmers and miners, and show them the love of the cross of Christ.

B O O K S

Science, Religion and Morality

THE SCIENTIFIC WORLD VIEW. *By William Kay Wallace. The Macmillan Company,* $3.00.

CHRISTIANITY IN SCIENCE. *By Frederick D. Leete. The Abingdon Press,* $3.00.

TAKING THE NAME OF SCIENCE IN VAIN. *By Horace J. Bridges. The Macmillan Company,* $2.50.

THE IRREPRESSIBLE CONFLICT between science and religion gets expression from three different points of view in these three books. Wallace sweeps religion into the discard as an incongruous and worthless residuum from a bygone age. Bishop Leete asserts that science is the handmaid of religion, that the greatest scientists have been and still are religious men, that it is only "science falsely so called" which is hostile to religion—and conversely, any science which is hostile to religion is falsely so called. Bridges points out the uncritical credulity of those who, priding themselves upon being free-thinkers, do not think freely but accept without adequate scrutiny whatever is proposed to them under the name of science.

Wallace traces the "degradation and decay of religion" and the concomitant rise of science to the commanding position which it holds today. The most significant aspect of that rise, so far as religion is concerned, is the recent extension of science into the field of human nature and conduct. "To pro-

claim the marriage of science and religion is either blasphemy or nonsense. Science has directed the attention of men to the affairs of this world here and now. It has broken down the ramparts and stormed the city of God." And when it got in, it found the place a wreck. "Storm-racked, stripped of its life-giving force, little more than a landmark along the path of civilization, stands religion. The question is, Can we get along without it? And morality, set free from its bonds, can it go on its way without religious support?" The author's answer to these questions is, Yes. And of course he would be right if the thing that he describes as having been destroyed by science were identical with religion, or if religion were concerned exclusively with the deliverance of revealed codes of conduct for this world and supernatural means for salvation in the next, or if it were a matter of "bonds" from which science has happily freed us.

The trouble with Wallace is that he is a thoroughgoing fundamentalist in his conception of religion. He differs from those who call themselves fundamentalists in that they believe such a religion to be true while he believes it to be false, but their definitions of religion do not differ a hair's breadth. They agree that the ship has been scuttled—or would be if the claims of science are true—when, to some of us, it appears that what has happened is merely the scraping off of the barnacles. The fundamentalists would regard the sinking of the ship as a disaster, and they do not believe that it has actually occurred. Wallace thinks it has occurred and that the traffic-lanes are well rid of the old derelict. All this comes from his identification of religion with the cruder forms of supernaturalism. For example: "The religious view of life implies direct dependence on the will of some higher, superhuman power." "Religion and science are mutually exclusive terms." "Today the scientific view of life is fast rendering the idea of God superfluous."

But when due allowance is made for his childishly naive philosophy of the religion which he does not believe in, Wallace has a constructive message with reference to the function of science in the making of a better human world.

Bishop Leete's book attempts to do what Wallace says cannot be done—to present a reconciliation between science and religion. The result, I think, lends weight to Wallace's contention. This is a reconciliation which does not reconcile, because it does not face the issues that are involved. It is, for example, no solution of the problem of miracles to say that "God is in nature as well as over it." Neither is it anything to the point to recite that Newton wrote to Locke that "miracles of good credit continued in the church for about two or three hundred years." The chapter on "Science and Christian Ethics," the title of which gives promise of a discussion of a really fundamental problem, turns out to be little more than a citation of many scientists whose lives have exhibited the Christian virtues. There is no evidence of awareness of the problems raised in the field of conduct by the sciences of sociology, psychology and biology—such problems as form the subject matter of, for example, Durant Drake's "The New Morality" and, to some extent, of the cruder treatment given in Wallace's book. But if one gains from Bishop Leete no light on these difficult questions, one is indebted to him for calling attention to the fact—and proving it in detail—that scientists in general have been high-minded and not irreligious men; and for making clear what Wallace seems not to know, that neither the performance nor the promise of modern science reveals any such closed mechanical universe as Newton's laws once suggested to the minds of men. There are fields of human interest about which science not only has nothing to say *yet*, but about which in the nature of things it never can have anything to say.

Dr. Bridges, who has been for the past fifteen years at the head of the Chicago Ethical Society, is interested primarily, so far as the book here under consideration is concerned, with the ethical problems which arise in a world where science assumes the right to speak the decisive word about everything and where many of the most emphatic and verbose exponents of science in its relation to human behavior really know very little about it. He is, of course, theologically a liberal and he has no illusions as to the possibility or desirability of establishing a code of morality for general acceptance upon a basis of blind submission to the authority of either revelation or tradition. He is willing that science should be applied to the study of behavior, but he insists that when it is, the result is not behaviorism.

Dr. Bridges's objection to the mechanistic, the glandular, or any other theory of motivation is not that it is scientific, but that it is not. That life has values which are not estimable in such terms, that men are not automata or marionettes moved by either external or internal forces over which they have no control, that there is an area of freedom and therefore an area of responsibility after all possible allowance has been made for blind urges and the pressure of environmental and hereditary factors; in short, that persons are persons and not things—these are the gist of his contention. He opines, and rightly, that men are not too critical in this scientific age, but are not critical enough. They are credulous toward any proposition that is introduced by "science tells us." Scientists and pseudo-scientists tell us a good many things that science does not confirm. These are wholesome warnings if they go no farther than the author intends them to go. Ayres' "Science the False Messiah" said much the same thing.

But in the constructive part of his argument, it is philosophy rather than science which he applies to the definition of the good, and the appeal to "standards" which derive their sanction from intuition leaves something to be desired. "My own conviction is that ethics depends ultimately upon the inherent, unlearned perception of quality, and therefore the relative authority of different springs of action; a perception which is prior to, and independent of, all calculation of the consequences of our deeds." From this is would seem that Dr. Bridges would not only free ethics from false science but from all science, since a scientific study of behavior must necessarily take into account the sequence of conduct and consequences.

WINFRED ERNEST GARRISON.

Books in Brief

Three books of special interest to those who wish to be informed in regard to Latin America and our relations with our southern neighbors: SOUTH AMERICA LOOKS AT THE UNITED STATES, by Clarence H. Haring (Macmillan, $2.50), presents the results of a year's serious investigation of South American problems and especially of attitude toward the colossus of the north and the reasons of those attitudes. The author shows a trained capacity for this sort of research and an unusual ability to grasp clearly and represent fairly the point of view of other peoples. THE BANKERS IN BOLIVIA, by Margaret A. Marsh, and OUR CUBAN COLONY, by Leland H. Jenks (Vanguard Press, $1.00 each) are volumes in the series on "American Imperialism" under the general editorship of Harry Elmer Barnes. Here, with a minimum of rhetoric and recrimination—though not with an absolute absence of either—we find the story of dollar diplomacy in two specific cases told with a full array of supporting facts and figures and the most adequate documentation. Both of these monographs

will repay a careful study by anyone who wants to know how economic imperialism works and how the independence of small nations is qualified and conditioned by the investment of large sums of foreign capital. The same may be said of a third volume in the same series. THE AMERICANS IN SANTO DOMINGO, by M. M. Knight (Vanguard, $1.00). It is journalism of the best type which the Vanguard press is presenting in the books of this series.

Americans will be instructed without being humbled more than is good for them by perusing the acute comments upon this country given by Dr. Arthur Feiler, editor of the Frankfurter Zeitung in AMERICA THROUGH GERMAN EYES (New Republic, $1.00). The analysis is discriminating but the judgments are on the whole favorable. The visitor finds the Protestant churches an active factor in moral and social life, though he doubtless goes too far in saying that in the average American village or town a person who does not join a church has no social contacts whatever. He finds prohibition a blessing and the opposition to it decreasing, though he recognizes the imperfections in its enforcement. "Now most Americans drink very little." Americans work hard but are not tense or worried about their business. "Grown-up Americans like and know how to be cheerful and joyous, like children." "America is not a country of crass, flat materialism. . . . They are believers. They believe in the value of democracy and liberalism, they believe in the ultimate aims of right and justice, as they understand them." All this is better treatment than America usually gets from her transatlantic critics. Yet he find that, beneath the superficial interests, the American's life is empty. "What does he get out of life? He has the movies instead of the theater, he has a radio and victrola instead of real music. He reads a magazine instead of a book. . . . He is passionately attached to passionless dancing. And he is chronically in a hurry."

CORRESPONDENCE

Minister Ordained by Two Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: A significant and far-reaching event took place recently at Elon college, N. C., when a young man was ordained into two ministries at the same time. Ross Emmanuel Ensminger, a member of the faculty of Elon, in the department of religious education, and a graduate of Union theological seminary, New York, was formally ordained by a joint council of the Congregational and the Christian denominations. Rev. Edward Kirbye, pastor of the Friends-Congregational-Christian church, of Raleigh, N. C., who presided as moderator of the joint council, stated that this was the first time such an ordination had taken place. There are a few denominational ministers who have been received into two or more ministries, and who may officiate, by reason of a dual ordination in two or more branches of the church, but it is understood that this is the first case in which a candidate for the ministry has been ordained into the ministry of two branches of Christ's fraternity at one and the same time.

The ordination took place on December 19 in the auditorium of Elon college. There were about ten churches represented at the joint council, evenly divided between the two participating denominations. Dr. Kirbye, who has the distinction of being the first pastor of the Raleigh congregation which embraces the old Congregational, Christian and Friends or Quaker churches, the merger having been effected some months ago, in the capital city of the state of North Carolina, was chosen moderator and the sermon was preached by Dr. Ozora S. Davis, moderator of the national council of Congregational churches. The act of ordination was particularly impressive, though plainly simple. All the ministers present, including more than a dozen official Congregational and Christian members of the council and also a clergyman of the Episcopal church, went forward by invitation of the moderator and laid their hands on the head of the candidate, while the father of the initiate offered the ordination prayer. The young man was then officially welcomed by Dr. Kirbye into the Congregational and the Christian churches, as an accredited minister in both denominations. Rev. J. Q. Atkinson, representing the Christian denomination, delivered the charge to the new minister.

This practical approach to unity anticipates the union of the Congregational and Christian churches, whose national bodies have taken steps preliminary to their ultimate amalgamation. It also anticipates the union of the theological department of Elon college and the Congregational theological seminary, of Atlanta, Ga., which latter will be officially transferred to Elon college in September, 1929. Thus, while others are eulogizing Christian unity, but doing little toward effecting it, these two esteemed branches of the church are approaching actual and definite rapprochement and ultimate solidarity.

Church of the Holy Comforter THOMAS F. OPIE.
Burlington, N. C.

How to Handle Jonah

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Is Jonah Still News?" you say: "If the newspapers size up their constituents rightly . . . the clergy stand convicted of failing in an essential part of their task." Not at all.

1. Only a small fragment of our people come under clerical influence. The majority do not go to church.

2. Of the minority who go, the majority hear no liberal preacher, because their pastors do not believe in liberalism. You mustn't attack these men for not preaching what they do not believe. Believing that Jonah lived in the whale, they must not be blamed for preaching it.

3. The number of people who sit under the preaching of liberal ministers is very small. Some of these men frankly air their liberal views, but a good many of them do not and should not. If they did they would not be listened to. If they preached what you write, they would not be wanted.

4. The liberal ministers who soft pedal their liberalism are to be commended. Let their parishioners learn first through the newspapers that Jonah's story is a romance, and that the laws of Moses came gradually. Let them be frank with those who are perplexed about these things, when they talk to them privately. The liberal minister will in that way gradually liberalize his church, without causing his conservative people any heartache. This is very much better than doing it from the pulpit.

5. I think myself that many might be indicted for talking too much liberalism. The best minister in my judgment is he who deals sabbath after sabbath with subjects that bear directly on the daily life of his parishioners, tiding them over their difficulties, encouraging them in their troubles and inspiring them to higher ideals. He can do this without going into the literary criticism of the scriptures. The ministers who take pains to show people every now and then that the views which their fathers held dear are antiquated cause a good many of their parishioners much pain, and drive others into unbelief. It is an error to hold that people stay away from church because the minister is not modern; they stay away because they love sin.

Rockford, Ill. G. D. HEUVER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

"Should Humanism Replace Theism?" Debated in Boston

At Theodore Parker memorial, Boston, on the evening of Dec. 30, the question, "Should Humanism Replace Theism?" was strenuously debated. Dr. A. C. Dieffenbach, editor of the Christian Register, presided. Dr. A. Wakefield Slaten, minister of West Side Unitarian church, affirmed, and the negative was sustained by Dr. Carlyle Summerbell, minister of Roslindale Unitarian church, Boston. It is reported that the controversy over humanism versus theism is "now in the open" in the Unitarian fellowship.

A. Felix Dupont Gives Million for Episcopal School for Boys

The Episcopal diocese of Delaware is rejoicing over a gift of a million dollars contributed by A. Felix Dupont, Episcopal layman, which will be used in the erection of a church boarding school for boys, near Middletown, Del. The school will not be restricted to the Episcopalian fellowship.

Dr. Ozora Davis Returns from Three Months' Tour

Pres. Ozora S. Davis, of Chicago theological seminary, returned to Chicago Dec. 21, after a three months' tour which included the Pacific northwest, the Hawaiian Islands, the southwest and the southern states. The tour was made by Dr. Davis as national moderator of the Congregational churches. This is the first time Hawaii has been visited by a moderator-in-office.

Lutherans to Have College for Women

Under the leadership of Mrs. James J. Davis, wife of the secretary of labor, and a member of Luther Memorial church, Washington, D. C., the United Lutherans of that city seek to raise a fund of $100,000 to insure the success of the College for Women which is expected to open its doors in 1930. Among the givers of sizeable amounts are listed President Coolidge and Andrew Mellon, secretary of the treasury.

Leaves Millions to Catholic Institutions

Judge Matt O'Doherty, late dean of the Louisville, Ky., bar, by his will left several million dollars to two Catholic charitable institutions and to Rt. Rev. John A. Floersh, bishop of Louisville, for the education of candidates for the priesthood.

Dr. Hillis Suffers Stroke

Dr. Newell Dwight Hillis, pastor emeritis of Plymouth Congregational church, Brooklyn, is critically ill at his home in Bronxville. Dr. Hillis, who is 71, suffered a stroke late in December. He was pastor at Plymouth church from 1899 to 1924.

Catholic Body Urges Peace Between U. S. and Latin America

The committee on Latin America of the Catholic association for international peace, in the first of a series of five sectional reports on the relations of the United States and Latin America, states that while the Pan-American conference on conciliation and arbitration is a step in the right direction, in its judgment "nothing will be satisfactory short of a regional association of American nations ruled by a code of international positive law which will express the natural law as clarified by Christ's teachings, and be inspired by the charity of Christ and interpreted in the same spirit."

Dr. Breasted Announces 10 Million Fund for Study of Man

Prof. James H. Breasted, director of the Oriental institute of the University of Chicago, announces that the institute is assured a new building and a large endowment for teaching and research in the early history of man. Funds now available will form the larger part of an ultimate endowment of $10,000,000. Ground is to be broken for the new building within a few months. The endowment fund will make possible new excavations and field researches extending along a front of 2000 miles, from the Black sea on the north through the eastern Mediterranean countries to the Nile on the south. The teaching staff of the enlarged institute will include the establishment of the first chair of Hittiteology.

Indiana Methodism Prospers

Methodism in Indiana is reported to be growing rapidly. Among outstanding achievements of the church in the Hoosier state during 1928 are the expenditure of about two million dollars in the extension of the Methodist hospital at Indianapolis;

Special Correspondence from South America

Buenos Aires, December 10, 1928.

ONE of the most interesting recent developments in evangelical work in Brazil has been the cooperation of three denominations in sending out the first Brazilian missionary from the Brazilian churches.

Brazil's Churches Send Out Their First Missionary

Dr. Nelson de Arnjo of Juiz de Fra in the state of Minas, an enthusiastic and well trained medical man and Christian gentleman, goes soon as the representative of the Presbyterian, Methodist and Episcopal churches to begin an institutional mission in a needy section of Matto Grosso. The great hope for the more rapid extension of evangelical work in Latin America is in such young men as Dr. Arnjo, who will go out into the unoccupied areas of their own and adjoining republics to preach the good news, heal the sick, and teach.

* * *

Missionaries on Furlough

Each year sees its changes in missionary and national personnel. Three workers of long standing are leaving us for a season for much needed rest and change in the homeland. Miss Emma R. Chapin, general secretary of the Buenos Aires Young Women's Christian association is to be in the States only six months, hurrying back then in order that some of her coworkers may enjoy their furloughs without too long a postponement of their anticipated change and rest. Mr. and Mrs. B. A. Shuman sailed Nov. 29 for eight months in the States, where Mr. Shuman, who is the general secretary of the Buenos Aires Young Men's Christian association, will be busy speaking in different cities. Mr. Shuman's 25 years' service with the local association has produced a remarkable growth in the Y's activities here, culminating recently in the raising of a quarter of a million pesos in recognition of the statesmanlike Christian service of this noble man and his faithful helpmeet. Mr. Shuman's activities have not been confined to the association. Through his presence in various interdenominational and other committees he has been instrumental in forwarding the work of many different institutions here which deal with the youth of the River Plate republics.

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Los Angeles Good Will Delegation

More than two hundred North Americans, chiefly from Los Angeles and other California cities, recently sailed into Buenos Aires aboard the "City of Los Angeles," stopping here for a few days on their two months' trip from Los Angeles, down the west coast of South America, around the Horn, and up the east coast, back through the Panama canal to the home port. The passenger list was not made up of sightseeing tourists chiefly, for there were many busy, earnest men of affairs who had left urgent work at home in order to participate in this demonstration of good will between North American and South American business representatives. Christian folk here were delightfully pleased to learn that a considerable number of the passengers were interested in the local churches and the mission schools.

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Rejoicing Over Peru-Chile Rapprochement

There is general happiness over the resumption of friendly relations between Peru and Chile, looking toward a settlement of the Tacna-Arica dispute. It is to be hoped that the two countries may see fit to give Bolivia a corridor to the sea. This arrangement would probably ease the serious situation which prevails between Bolivia and Paraguay, for if Bolivia had a port on the west coast she would probably abandon her claims to the Paraguayan Chaco, where she has been hoping to gain an outlet to the Paraguay river, the chief tributary of the Parana, which in turn with the Uruguay river forms the great estuary of the River Plate. Recent reports show increasing tension between Bolivia and Paraguay.

HUGH J. WILLIAMS.

new church buildings at La Porte, Greencastle and North Indianapolis; the campaign to secure $250,000 for the Wesleyan foundation at Purdue university, and the inauguration of a campaign for $1,500,000 for Evansville college. The coming of Dr.

Special Correspondence from New York

New York City, December 28, 1928.

THE RIVERSIDE church in the splendor of its Gothic outlines stands as desolate as an ancient landmark. The fire of two weeks ago that swept through the interior became a furnace with the scaffolding within and without as its fuel, and the dull blackened exterior remains to tell the tale. A sincere expression from friends of all faiths, city dwellers and lovers of beauty, of their sadness at the spectacle came pouring in upon Dr. Fosdick and the trustees. It is good news that it will speedily be rehabilitated and rebuilt, and, it is hoped, be not long delayed from its promised occupancy by Jan. 1, 1930. In acknowledging the friendly words everywhere, Dr. Fosdick added, "We are not pitying ourselves, for we have many things to be thankful for. We shall handle this situation successfully and carry through to victory and we will come out the better and stronger church for having faced this difficulty together."

Dr. Fosdick's Church Enterprise Goes On

* * *

Changing Styles In Churches

Two items of moment within the past two weeks make interesting a parallel. The first was the unique celebration at the Protestant Episcopal Church of the Holy Communion commemorating the completion of a $1,000,000 endowment fund. The present rector, Dr. Henry Mottet, has been here for over fifty years and still finds, despite the wholesale business district, a constituency to whom he ministers with the breadth of a modern and the simple grace of an old fashioned evangelical. For here, beside the formal routine of an Episcopal church, gather varied groups under the auspices of the Salvation Army, the Negro church societies, and the Greek and other foreign church groups. Besides this, the music of the church is directed by one of the city's most accomplished organists. The doors are never closed. And this is a small church, as Robert Fulton Cutting pointed out in his address of the occasion. The little church, however, declares John D. Rockefeller, Jr., is gone forever as far as New York city is concerned. Mr. Rockefeller was pleading at a recent dinner on behalf of the splendid enterprise of Dr. Reisner and the $5,000,000 Broadway Temple. Citing Trinity downtown, dwarfed by the overwhelming business structures, he added, "The old church spire is a thing of the past. We do not want the business world to look down on the churches. A church cannot hold its own in modern conditions unless its material form is equal to its spiritual greatness."

* * *

Pleads for Union Sunday Schools

A group of laymen under the auspices of the men's clubs of four churches of the Brooklyn Borough Park district heard a stirring presentation of community responsibility by Dr. Frederick M. Gordon, Brooklyn church federation secretary. Dr. Gordon centered his appeal on the necessity for a more intelligent coordination of church activities on behalf of the young. "What have we done for our young people for the past fifteen years? We have given them Sunday schools that are archaic bits of left-overs from a by-gone age. We ask them to come out of fine educational institutions into Sunday schools that are anything but scientifically conducted. When we give our children a religious education we put them off into some basement or put them all in one room in a veritable Babel!" Dr. Gordon urged that this problem could not be solved by individual churches and their rivalries but only by a concerted and organized church community effort.

* * *

And So Forth

The Fellowship of Faiths which meets occasionally at various centers, met recently at St. Bartholomew's community house with Dr. Robert Norwood as chairman. Here representative Christians, Jews, Mohammendans and Hindus discussed the purpose of human life according to the tenets of their faith. . . . The social service department of the Episcopal church national council takes up the suggestion of a city probation officer and sponsors his appeal for the churches to establish toy-lending centers in their parish houses, not only for the poor but also for the convalescent children in homes and hospitals. . . . Harry Snell, M. P., before the Ethical Culture society, said that the faith for international good will and peace is stronger in Europe than ever before, and that the league of nations was invaluable in breaking down traditional hatreds and prejudices. . . . Rabbi Krass, preaching at Temple Emmanu-el, declared Judaism the religion of Jesus and Christianity the religion about Jesus. "This is a world," he said, "of frustration, torture and tragedy. Christianity is a religion of escape, of salvation. Judaism has as its fundamental purpose the thought of the kingdom of God and righteousness on earth here and now." . . . The new 15-story Church of the Strangers on West Fifty-seventh street is now open. It is English Gothic in design and houses within four of its stories a lovely Gothic church seating four hundred, the first of this type to be opened in the city. Rev. Paul Mansfield Spencer is the pastor of this undenominational church. . . . Ten churches in the Brooklyn Flatbush district have formed the Central Flatbush ministers' association with a central office as a beginning of cooperative community efforts on behalf of church activities. . . . Siamese Minister Phya Vijitavongs, at a Waldorf dinner of the Presbyterain board of foreign missions, declared: "The cordial relationship which exists between my country and yours has been fostered by the service of American missionaries in Siam."

ERNEST W. MANDEVILLE.

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G. Bromley Oxnam to DePauw and of Bishop Blake to the Indianapolis area are mentioned as notable events.

Ground Broken for Seattle Methodist Church

Dec. 16 was the date of the ground-breaking for the proposed Trinity Methodist church, Seattle, to cost $200,000. Trinity church was formed by the merging of three Methodist churches in the Ballard district of Seattle. It has now a membership enrolment of 600.

Dr. F. Ernest Johnson Addresses Chicago Ministers

At the union ministers meeting of Chicago, held at the Y. M. C. A. auditorium Dec. 31, Rev. F. Ernest Johnson, executive secretary of the department of research and education of the Federal council, spoke on "Current Research Projects." A special musical feature of the meeting was the singing of carols by the Universal mixed chorus, composed of 60 singers gathered from the employes of the Universal Portland Cement company, Chicago.

German Catholics Will Fight Immorality

The German Bishops conference, recently held at Fulda, Germany, resolved to organize a "central working committee of German Catholics to promote public morality." The stated purpose of the organization will be to wage war on "Schund und Schmutz" (trash and filth) wherever it is found.

34 Faiths Represented at University Of Wisconsin

A census of religious beliefs among University of Wisconsin students resulted in answers representing 34 faiths by 6,479 out of 9,042 registrants, according to a compilation just completed by the university statistician. The census is the first of its kind conducted at the university. Of those who expressed their affiliations, 1,042 named the Roman Catholic church, 1,018 Lutheran, 959 Methodist, 887 Congregational, 680 Presbyterian, 553 Jewish, 441 Episcopalian, 235 Baptist, and 189 Christian Science. These nine faiths represent 93 per cent of the total answers.

The Christian Herald's Anniversary Dinner

At the fiftieth anniversary dinner of the Christian Herald, given late in December in New York city, Dr. Daniel E. Poling, editor in chief, acted as toastmaster. Edwin Markham read his famous poem, "The Man With the Hoe," and among

Special Correspondence from California

Berkeley, December 24, 1928.

METHODISM on the Pacific coast is giving new proof of its faith, foresight, and daring by its determination to build a $3,000,000 temple at the civic center of San Francisco opposite the Methodist Book concern.

Methodists Plan Skyscraper Church

The concrete foundation is now being laid and the bonds to float the project are being sold. Under the leadership of Dr. Walter J. Sherman four Methodist churches have been merged into the Temple church in order to make the project possible. The temple auditorium will be on the ground floor. There will be ample facilities for a many-sided ministry in a great city, together with a hotel named in honor of Bishop William Taylor, who was a street preacher in San Francisco in its early days and who later won distinction as the pioneer Methodist missionary in Africa.

* * *

Chinese Y Leader on Good Will Mission

Captain Robert Dollar, head of the Dollar Steamship company, gave a luncheon at the St. Francis hotel in San Francisco last Thursday to his friend Dr. David Z. T. Yui, secretary of the national committee of the Y. M. C. A. in China. Dr. Ray Lyman Wilbur, president of Stanford university, presided. Many prominent San Franciscans were present, including the local Chinese consul general. Dr. Yui is on a mission of good will. He read letters of greeting from Chinese chambers of commerce to the American people, expressing gratitude in view of the fact that our government was the first to recognize the new government of China and the hope that the two governments may soon revise existing treaties so as to ensure mutual understanding. "The one note I catch everywhere in China," said he, "is the strong note of hope that we may be able to continue our experiment in democracy until we shall succeed as well as you have succeeded here."

* * *

William Allen White Will Give Earl Lectures

Dr. Herman F. Swartz, president of the Pacific School of Religion, has announced that the Earl lectures for 1929 will be delivered in Wheeler auditorium on the University campus Feb. 19, 20 and 21 by William Allen White of Emporia, Kan. His theme will be, "Moral Aspects of Present Social and Political Movements." In connection with these evening lectures there will be an interdenominational pastors' conference, which will be addressed by leaders of the several evangelical churches of the bay region.

* * *

Oakland Pastor Leads in Advance Step

The urge toward greater catholicity which is becoming vocal among evangelical Christians elsewhere has lately come to frank expression through the influence of the popular radio pastor of the Tenth Avenue Baptist church, Oakland, Dr. George W. Phillips. After a long period of education Dr. Phillips has won his church to a larger basis of membership without the bitter feeling and rupture which often attend such ordeals. Dr. Phillips' radio twilight hour at 6:30 p. m. and his daily prayer hour at 9:30 a. m. over KTAB have enormously extended the influence of this church. The esteem in which this department of the church is held may be inferred from the fact that it receives larger contributions from Roman Catholics and members of the Christian Science churches than it does from Baptists.

(*Continued on next page*)

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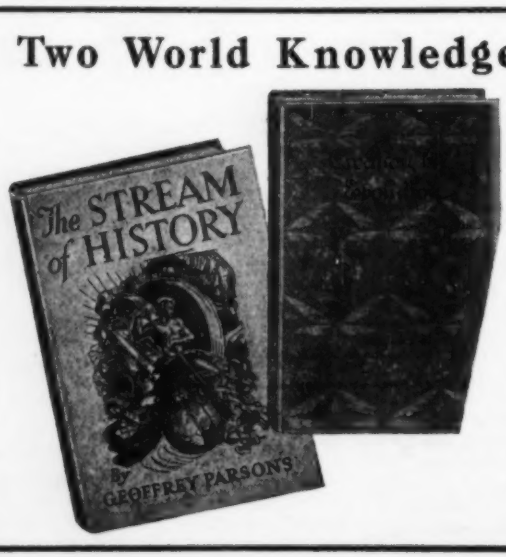

THE STREAM OF HISTORY: Geoffrey Parsons

"The Story of Philosophy" went into hundreds of thousands of homes because it covered an important field of world knowledge in human fashion. This new volume, which compresses the long story of the world and its people within the covers of a single book—and in fascinatingly readable style—will probably make a similar record. The author reveals a fine sense of proportion; every one of its 590 pages indicates thorough mastery of facts.

"It is little short of amazing that the tale of the world, prehistoric and historical, could be told in as interesting a fashion as Mr. Parsons has contrived." *The Independent.*

($5.00)

CREATION BY EVOLUTION: 24 Scientists

The editor of this work, Frances Mason—a thorough science scholar—is fortunate in having secured these chapters on the great themes of modern science. J. Arthur Thompson and David Starr Jordan and Julian S. Huxley are here; R. S. Lull, C. Lloyd Morgan, Sir Arthur Shipley—every writer is a scientist of high authority. Some of the chapters: "The Record of the Rocks," "The Story Told by Fossil Plants," "The Evolution of Birds," "Cumulative Evidence for Evolution." This book does for science what "The Story of Philosophy" does for philosophy. "A delightful volume." *S. Parkes Cadman.*

"Each of the distinguished contributors to this able and admirable volume has done a fine piece of work." *New York Times* ($5.00)

Christian Century Book Service: 440 South Dearborn St., Chicago

the speakers were Fred B. Smith, Rev. Charles M. Sheldon—a former editor—Mrs. Mabel Willebrandt, Adolph Ochs, Stanley High and Dean Flint of the University of Syracuse. J. C. Penney, chain store magnate, who is now president of the Herald association, was given high praise by the speakers.

Catholics Will Build Woman's College in Chicago

Plans are announced for the early building of a Catholic educational institution for women, to be affiliated with Loyola University, Chicago, and to be conducted by the Sisters of Charity. The school will be named Mundelein college.

Dr. Jenney Goes to Syracuse Church

Dr. Ray Freeman Jenney, who has been serving as general director of student work at the University of Pennsylvania, has resigned for the reason that his work there has been almost exclusively of an executive character, and has accepted a call to the pastorate of Park Central Presbyterian church, Syracuse, N. Y.

Beloit College Sponsors Ministers' Convocation

Ministers of several denominations—about 75 in all from southern Wisconsin and northern Illinois—were at Beloit Jan. 1 and 2, to attend the fifth annual ministers' convocation sponsored by Beloit college. Dean L. A. Weigle, of Yale, gave a series of lectures on the relation between recent tendencies in psychology and the psychology of religion, including such topics as "The Psychology of Instincts," "Behaviorism" and "Psycho-analysis." Lectures were given also by a number of Beloit professors.

Dr. E. D. Mead to Speak for Peace on Pacific Coast

Dr. and Mrs. Edwin D. Mead are to spend March and April on the Pacific coast, in the interest of the peace cause. They will stop in Kansas on their way west, and in Montana on their return journey.

Dr. Gowdy Welcomed Back to China

Dr. John Gowdy, former president of the Anglo-Chinese college at Foochow, with Mrs. Gowdy, was welcomed back to China in the autumn. Dr. Gowdy is now serving as educational adviser at the college.

Seek Million for South American Education

The effort to secure a million dollars for the "educational advance in South America," is meeting with success. The chief aim is to secure funds for education and for social and cooperative work in

CALIFORNIA CORRESPONDENCE

(Continued from preceding page)

New Membership Basis

The following extracts from the new constitution clearly indicate the spirit and motives back of this movement, which brings this church into line with that great Baptist leader, Dr. Harry E. Fosdick:

"1. Convinced that there are many Christians not affiliated with the Baptist communion who, because of family connections, social ties, or personal friendships would find a congenial church home with us;

2. Convinced that there are many who for one reason or another would be able more effectively in this church than elsewhere to invest their lives for the kingdom of God;

3. Convinced that there are many whose spiritual needs may, because of personal temperament, be more adequately met in this church than elsewhere;

4. Convinced that there are many Christians who hold virtually every point of doctrine and of policy generally accepted by our church except the doctrine of immersion;

5. Convinced also that those whom Christ has received into his fold should not be barred from full fellowship with his flock on earth;

6. Therefore, we, members of the Tenth Avenue Baptist church, without in any wise compromising our profound convictions on the subject of baptism, declare in favor of permitting to our fellow Christians the same freedom of conscience with reference to the administering of this ordinance which we claim for ourselves, and will receive into full fellowship all those whose lives reveal evidence of union with Christ and any who solemnly avow loyalty to his kingdom."

Notable Temple Erected by San Francisco Hebrews

The size and beauty of the new Temple Emanu-el in San Francisco is an index of the culture, intelligence, and wealth of the Jewish people of that city. The temple, the architecture of which is Levantine, is one of the noblest synagogues in the Jewish world today. The auditorium seats 1700; the temple house is one of the best equipped religious institutions in this country, with its 28 classrooms, recreation hall, playhouse, clubrooms, library, etc. 1100 families or about 5000 individuals comprise the membership of this synagogue. Dr. Louis I. Newman, rabbi of the congregation, is a graduate of Brown university and is one of the most influential among the young religious leaders on the Pacific coast. He is a fine representative of reformed Judaism. He speaks over the radio every Sunday evening and is much sought as a speaker by forums, clubs, and liberal churches.

* * *

A Prosperous Downtown Church

The old First Congregational church in the heart of the downtown district of San Francisco is prospering under the leadership of its new pastor, Dr. Chauncey J. Hawkins, formerly of Seattle. No position on this coast presents a severer test of a preacher's resourcefulness and staying powers than this historic church, which was thronged by people from all over the world during the successful pastorate of Dr. James L. Gordon. Dr. Hawkins also uses the question box on Sunday evening, which his predecessor used with great success; and the church is filled at the regular services, sometimes to overflowing. To a considerable extent the congregation which was attracted by Dr. Gordon has left and has been replaced by another.

HENRY STAUFFER.

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the republics of the southern continent. Bishop W. F. Oldham, formerly of Buenos Aires, is chairman of the executive committee of the movement. The Colegio Americano in Buenos Aires is seeking a half-million for a campus and for the rebuilding of the school. Through the "educational advance" about $175,000 already has been raised.

Prof. W. L. Phelps Now an Honorary Pastor

Prof. William Lyon Phelps, of Yale university, last month celebrated the 40th anniversary of his licensing as a Baptist minister by being ordained as honorary pastor of Calvary Baptist church, New Haven, Conn. The ordination was in charge of Calvary pastor, Rev. Harold Camp, and the service was attended b members of the Yale faculty and ma friends of Professor Phelps.

Wheaton Congregational Church Will N Withdraw from Illinois Conference

Advice comes that the news note print in the Dec. 20 issue of this paper stati that the College Church of Christ Wheaton, Ill., would sever its fellowsh with the conferences and associations the Congregational church, was in error.

Washington Churches Hold Union Christmas Service

Under the auspices of the Washingt (D. C.) federation of churches, a uni Christmas service was held at First Co gregational church, which is regularly tended by President and Mrs. Coolid

Special Correspondence from Chicago

Chicago, December 27, 1928.

"IT ISN'T charity I want," said Raymond Pierce, a former sergeant in the Tank Corps, as reported by the Daily News, "it is a job I need." And his case, the article goes on to say, is typical of the ex-service men who daily call at the Veterans' bureau with the hope that the government may be able to help them keep their home fires burning. Dr. Frank T. Duffy, who is in charge of the bureau, says, "The Chicago regional office of the Veterans' bureau is confronted with a problem which is gaining larger proportions daily. It is that of unemployment for the able-bodied as well as the disabled ex-service men." If this is true of ex-service men, with all of the organization and sentiment that is available to help them, how much more it it true of others. Perhaps the situation is more acute in Chicago than in smaller centers, but certainly here, in spite of Hoover and prosperity, the situation for one who gets close to it is appalling. If, as most socially-minded people will insist, a man who is willing to work has a just claim upon society for a chance to work, some fundamental reorganization of industry must be undertaken sooner or later to assure him that chance. Our prosperity, to some degree at least, is of the type "where wealth accumulates and men decay."

A Gloomy Time For The Jobless Hero

* * *

Anti-Saloon League in Victory Convention

Most of the newspaper reports of the Anti-saloon league "Victory convention," held in the Sherman hotel last week, lacked something of being laudatory of that organization. In spite of that, however, the convention did very well indeed. The Tribune was incensed that the manner in which that paper has played up the "quick-trigger drys" in their columns should be branded as "wet propaganda." However, some of us will be more fully convinced that it is pure zeal for righteousness when we see other instances of free and easy gun-play by the police against persons suspected of other crimes, given the same sort of headlines and write-ups as in the case of dry law enforcement officials. Flaming youth, ruined by prohibition, as we are so often told, was discussed by Loren S. Wesley, exec tive secretary of the Intercollegiate pr hibition association, who quoted some st tistics on the matter. His conclusion w that "where a dozen are ruined by pr hibition today, four dozen are saved prohibition, or, more accurately speaking where there are a dozen ruined by lack prohibition, there are four dozen sav from ruin by even the present incompl system." The list of persons promine in the temperance movement who were the program is too long to print, b among them were F. Scott McBride, ge eral superintendent of the Anti-salo league; Dr. J. J. Doran, United Sta prohibition commissioner; Dr. H. H. Ru sell, founder of the league; Dr. Wil J. Abbot, contributing editor of the Chri tian Science Monitor; Col. Patrick Hen Callahan, of Louisville, Ky., a lead among the Association of Catholics f oring Prohibition, and others.

* * *

And So Forth

Sunday, Dec. 16, was designated the presbytery of Chicago as a spec day for presenting the work of church tension to Chicago Presbyterian church The announcement called for "a m real appreciation of the city's challen to our church and of our own streng to meet it, in order to make for a grea impact upon the life of our great cit . . . . The recently organized Fos Park Baptist church laid the cornerst for a new church building last Sunda . . . The board of missionary coope tion of the Northern Baptist conven held its midyear meeting at the Stev hotel, Dec. 12-15. As the result of survey which has been in process for m than a year a reorganization almost re lutionary in proportions is proposed. . For 208 days the police were "hunti Joe Saltis, a prominent beer baron, w had been sentenced to 60 days in house of correction, but who somehow vanished when most needed. The od day he turned up at the federal build and made a Christmas present of him to the authorities. He apparently not been compelled to move very when chased, for he was still his fat, j self.

CHARLES T. HOLMAN

ight of the capital churches participated. he sermon was preached by Rev. Earle Wilfley, of the Vermont Avenue church.

etroit to Entertain aymen's Meet

A laymen's missionary convention will be held at Metropolitan Methodist Temple, Detroit, Jan. 13-15. Other cities than Detroit, among them Ann Arbor, Ypsilanti and Pontiac, will send hundreds of delegates. It is expected that the registration will exceed any previous gathering of this character ever held in the midwest.

Negro Philanthropy Assumes a New Phase

Washington, D. C., December 21, 1928.

THE NATIONAL Interracial conference which convened in Washington ec. 17-19, marks a new turn in Negro hilanthropy. The conference was comed of the principal organizations and agencies interested in Negro uplift and welfare. The delegates were distributed ore or less evenly between white and colred, male and female, north and south, ung and old. The white members, male d female, from both sections of the ntry, deliberated with their colored llaborators on terms of pleasant cooperion and unpatronizing courtesy. The nda was skillfully drawn to include e topics on which there is general reement to the exclusion of those which calculated to engender antagonistic sion and inflamed feeling. The discuss were concerned, for the most part, th questions such as health, education, dustry, agriculture, housing, recreation, observance and citizenship. The more damental and troublesome topics, such social equality, intermarriage, political hts, segregation and the like were kept the forbidden background or placed un- taboo. Dr. W. E. B. DuBois by his ted catagorical insistence upon flatted equality gave the conference its dest shock. The dominant spirit and rpose, however, was to deal with the acticable and the easily possible and to ore or sidestep the theoretical and what cautious vision might seem to be the ossible. No frontal attack was made on the stronghold of race prejudice hich was left undisturbed in its stubborn durability. Skillful social engineering idently sought to circumvent or undergo e obstacles which it lacked the reces and courage to overcome.

Confer on Race at National Capital

* * *

ew Data Resources vailable

The procedure of the conference was ed upon scientific research and carefully planned surveys conducted for the st part by a staff of colored experts o have been adequately prepared and perienced in this field of inquiry. There s little room for irreverent rhetoric or troversal heat of contrary opinion. No h array of data scientifically ascertained d appraised has ever been marshaled on subject. Adequate means and facilities re placed at the disposal of the investiors to make their ndings efficient and equate. Obviously the effect of such ort will be to regulate future procedure scientific guidance and to obviate waste d duplication which went so far to dist the older forms of philanthropy. For mple, unregulated zeal and enthusiasm r immediate relief, without correlation coordination of effort, impelled competitive and rival religious denominations to plant five or six institutions of higher learning for Negroes in the city of Atlanta, whereas a prudent survey and scientific spirit would have convinced the enthusiastic promoters that their combined resources and clientele would hardly suffice for a single first-rate college. This fault, however, afflicts the whole missionary world. Denominational fervor leads to the establishment of needless duplication of schools, colleges and churches where prudent procedure would suggest the economies which the merger and the syndicate afford to the business world.

* * *

What the Conference Represented

The conference was interracial in name rather than in actuality. The delegates on neither side represented the normal feelings and attitudes of the racial masses which they engaged to represent. A few of the choice spirits of the white race and of the intelligentsia of the colored race met together to confer on what their united good offices could do to improve the condition of the Negro. Neither of the sets of negotiants bore any ambassadorial commission. Both white and colored delegates must go from the conference and try to persuade their respective races to approve and adopt their findings as far as possible. At present this is the only type on interracial conference which is feasible.

* * *

Changes in Philanthropy Since Civil War

The obvious spirit and method of the conference were in sharp contrast with the older type of philanthropy which followed the civil war. The missionary dynamic was the salvation of the soul rather than social salvation. It required no research to understand human needs and to give solace to sorrow and suffering. Sometimes one wonders if the religious and scientific methods of social betterment are not inherently opposed. Religion has little patience with regeneration through statistics. Science discounts personal relief in lieu of social remedy. The older missionary went to distant lands to convert the souls of the "heathen in his blindness"; the present missionary imbued with the social point of view aims to bring creature comforts to the body of the heathen in his want and squalor. Can the two methods be combined, or must we contrast the one with the other? The religious method was wholly absent from the Washington conference. No word of prayer or verse of scripture or line of hymn interlarded the procedure. The meetings were like those of a scientific gathering or a business directorate. To the missionary of the religious type, social betterment was but the by-product of the religious purpose; to modern scientific charity it is an end in itself

(*Continued on next page*)

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The primary purpose of the convention is to bring together the laymen of all Protestant fellowships in the common cause of evangelism for special addresses during the conference. Among the speakers are E. Stanley Jones and R. E. Diffendorfer.

Special Correspondence from the Near East

Syria, December 6, 1928.

A BLOODLESS revolution speeds on in the Turkish republic. Ever since the first volume printed in the old Turkish empire appeared in 1728, the Turkish language has been printed in Arabic characters. These characters had been used in writing long before—a consequence of the Turks' acceptance of Islam. This encouraged the assimilation by the Turks of many Arabic words, to the loss of the purely Turkish words. The pure Turkish words could not be written phonetically in Arabic, for the reason that the Arabic uses sounds not found in Turkish, and vice versa. Many government documents had come to be merely a string of Arabic words with Turkish terminations. To make the reading of Turkish easier by providing phonetic spelling, and to encourage the use and printing of pure Turkish, the new nationalist movement demands emancipation from the Arabic letters. For some time this transfer from the Arabic to the Latin characters has been promised. Now it is being accomplished.

Turkish Republic Drops Arabic Characters

* * *

The Effect on Turkish Culture

The new characters consist of the European Latin alphabet in the main, lacking "Q" and "W" and adding, with the aid of umlaut and cedilla signs, four new sounds. The new alphabet has been made obligatory in government correspondence. Not only is this change likely to result in a revival of interest in a purely Turkish vocabulary, as contrasted with the Arabic, but it will encourage contacts with European languages. It will be easy now for any European to learn Turkish—easier, in fact, than to learn a language as complicated as German—and for a Turk to pick up a European language. The schools and public are responding to this radical change.

* * *

Off the Beaten Track In New Turkey

Yet Constantinople and Angora, influential as these centers of progress may be, are not all of the Turkish republic. Not a hundred miles east of Angora, as the airplane might fly, lies Sivas. It marks the border beyond which the traveler passes into a country that savors of the old days. To be sure, fezzes are seen no more, even in Harpoot and el-Aziz on the Euphrates river, but the women go veiled. The visored caps are worn with the visor around behind the ear, so that the forehead is still free to touch the ground when the faithful bow toward Mecca. Horse transportation has practically disappeared in favor, not of Mr. Ford's ubiquity, but of that pride of the American pastor who has climbed one step higher—the Chevrolet. Roads in east Turkey are being slowly repaired, but a speed of more than 15 miles per hour on the average is likely to curdle the milk. Armenians are still found scattered sparsely through the republic. Off in Harpoot and el-Aziz there are still a few hundred Armenians, many of them more prosperous than those who fled elsewhere.

Abyssinia Begins To Progress

Abyssinia has not yet been pushed into the limelight by enterprising journalism, but she will some day be entitled to more than a place in the moonlight. The problem in all of these countries is to get their systems of education going, and this requires leaders. The new king, about 38 years of age, eager to perk up his nation, has not only established a modern school for girls, one for boys, and a large hospital, but has sent away young Abyssinians for foreign study. One of them tells me that 13 young men have been sent to the French and American schools in Beirut, 35 to Alexandria, 12 to Cairo, 8 to London, about 40 to Paris, 2 to Italy, 2 to Belgium, and 4 to the United States.

AL GHAZZALI.

INTERRACE CONFERENCE

(Continued from preceding page)

with no collateral or ulterior religious by-product. The missionaries who worked for the uplift of the Negro in the days following the civil war came with the Bible in the right hand and social values in the left. To present day social workers the Bible is a closed book.

* * *

Is There Adequate Dynamic Left?

The founders of Fisk and Howard and Atlanta believed in the love of God in the first instance, and the love of man as the inevitable corollary. Present day social gospel assumes the love of man as the leading proposition with no need of a corollary. How far can we rely upon the love of man on the human side if there is not love on the heavenly side? May it not be that the conference was too timid about the essential stronghold of prejudice because the approach was from the earthy? The missionary of the early day had no such timidity. The philanthropy of the days gone by was based upon sacrifice; that of our day is hypothecated upon affluence. The wealthy foundations stand back of any approved program to sustain it with abundant support, where this work hitherto had to be supported by bits of contributions gathered from churches, Sunday schools and prayer meetings. Consecration meant more than contribution. Will the new bottle hold the old wine? Can we rely securely upon effective benevolence divested of the heavenly sanction? These are serious questions suggested by the Washington national interracial conference, and seriously must the churches and secular social agencies well ponder them.

KELLY MILLER.

"*Shoddy versus wool — in life as in cloth*"

SHODDY

BY DAN BRUMMITT

is perking up its head again.

The book had a splendid run in the late spring. Then buying interest eased off. Then — in late fall — came the revival. People began buying SHODDY from bookstores. Bookstores began re-ordering SHODDY from us. ($2.00)

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"This unending battle is all about us. While *Shoddy* is written around one church system, the conflict is universal. In the story in question, Methodism was selected because Dr. Brummitt knows Methodism, but he might as well have placed *Shoddy* in a different setting and with equal truth. The Bonafedes and Middletons are contending in every organized religious group.

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"Where can I find that poem?"

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Dean H. C. Robbins Resigns from Cathedral Leadership

Rev. Howard Chandler Robbins has resigned as dean of the Cathedral of St. John the Divine, New York city. The New York Times reports that "according to Dean Robbins his resignation was due to a difference of opinion between Bishop William T. Manning and himself with respect to his rights and privileges as dean of the cathedral." Dean Robbins presented his resignation in writing to the

Special Correspondence from Central Europe

Geneva, December 14, 1928.

ALTHOUGH there are only about a million Protestants in France, the Protestant churches exercise an influence in the life of the country entirely out of proportion to their membership. The leaders of the various Protestant groups have felt for some time the need of consolidating the religious agencies engaged in social work. Most of these agencies in France are independent, i. e., they are not organically related to the official organization of the church. Representatives of the various social agencies recently organized a Federation of Social Christianity, which is intended to serve somewhat the same purpose for the churches in France that the Federal council of churches serves in the United States. The first conference under the auspices of this federation met in Paris Nov. 10-14. The distinguished French economist, Charles Gide, presided over the conference. Among the other leaders who ought to be mentioned were Paul Passy, Andre Philip, Elie Gounelle and Wilfred Monod. The principal themes considered were: Christianity and democracy; Christianity and socialism, and Christianity and internationalism.

Social Interest of French Protestants

* * *

Finding a Footing With Socialism

Perhaps the most stimulating address given at the conference was that by Andre Philip on "Christianity and Socialism." Mr. Philip is a member of the staff of the University of Lyon. He is a recent member of the Student Christian movement in France as well as, a distinguished economist. Americans will probably become familiar with him through his recent volume, "Les ouvriers aux Etats-Unis." His thesis at the Paris conference was that a synthesis is possible between Christianity and political socialism. It is necessary for the latter to find its moral and intellectual ideals and Christianity is in a position to supply these to it. One of the most interesting sessions in the conference was a special meeting which was arranged with a group of socialists which calls itself "La bataille socialiste." Andre Philip was again chosen to present the Christian point of view. Socialist leaders stated that they rejected Christianity because Christ said: "My kingdom is not of this world." They contended that since they were in the world it was necessary to face the reality of the world. While Christianity taught love, they believed struggle to be inevitable. The inevitableness of this struggle, they concluded, was partly due to the fact that the church had identified itself with the ruling classes and the oppressors. Before adjourning the conference passed a resolution supporting the Christian social institute recently established in Geneva and promising, if possible, to furnish a worker for the staff of the institute. This is in line with the policy recently adopted by the churches of Germany.

* * *

Continental Interest in British Development

Leaders of the churches on the continent are extremely interested in the recent formation of a British equivalent of the Federal council of churches. The British council is called the Christian social council. It includes all of the social agencies of the churches and may be regarded as the natural continuation of the work that was begun by C.O.P.E.C. I understand that the secretariat of the C.O.P.E.C. movement has been merged with the new council. The Industrial Christian fellowship has also become affiliated with it. The first chairman of the council is the bishop of Winchester and its secretary Melcom Spencer.

* * *

Human Welfare and The League

To persons who regard the league of nations primarily as an instrument of political maneuvering it may be a surprise to learn that it is gradually becoming the most important center in the world for all kinds of humanitarian efforts. For example, there has been established in Singapore a bureau of the league called the Epidemiological Intelligence service. This bureau is in constant telegraphic communication with the health section of the league and reports at once the appearance of any wave of infectious disease. This makes it possible for the health section to issue the proper warnings to governments concerned and take such precautions as are possible to prevent epidemics from spreading. During the recent epidemic of dengue special telegrams were regularly circulated to the health services of the Mediterranean area and other countries directly interested. During November there met in Paris the second conference on sleeping sickness. Under the direction of this conference steady research is going forward and preventive measures are from time to time recommended to the competent administrations and to the doctors of territories infested by the tsetse fly. Another interesting experiment being carried forward by the league which will ultimately prove an immense benefit to certain sections of the world is an attempt to establish satisfactory communications by radio from Geneva to countries outside Europe. In experiments recently conducted it was discovered that the reception of the messages sent seems to have been particularly clear and satisfactory in two far-away regions, namely the Dutch East Indies and a region formed by South Africa, East Africa and the vicinity of the southern Indian ocean.

FRANCIS P. MILLER.

oard of trustees and it was read at the nnual meeting of the trustees Dec. 27 in he office of Bishop Manning, who suggested that the resignation be accepted at that session. Instead, it was voted to delay action until Jan. 8.

Special Correspondence from the Southwest

Waco, Texas, December 21, 1928.

WINK, a boom town, in Winkler county, a new oil field, near the border between Texas and New Mexico, has been winking at bootlegging and gambling and prostitution, the ageless trinity of vices. For a month or more the denizens of the shacks in this overnight village have entertained the country with an exhibition of southwestern life as it is depicted in the absurd wood-pulp fiction magazines. The most lurid of the stories was that of the kidnaping of a cafe owner who bore a vivid soubriquet. He attempted to bring in an extra supply of Christmas liquor from Juarez, Mexico, and was captured by jealous competitors who pitched him into a lake to drown, albeit he crawled out and struck across the bleak desert. The Wink justice died, his remains were brought to Waco for burial, and his son, "Hard-boiled" L. C. Hannah, took up the crusade of the father. With the aid of Texas rangers, secret agents and Volstead enforcement officers from El Paso, Dallas and Los Angeles, he has made of Wink "a 9 o'clock town." Thus another picturesque anachronism, a bold, bad one at that, which flourished for a little while, has been suppressed by a determined purism.

Cleaning Up a Boom Town

* * *

Preacher Without Fixed Salary

An optimist, who has emerged triumphant in an experiment which may become the vogue among church budget promoters, is Rev. Crayton S. Brooks, pastor of the First Christian church, Ardmore, Okla. Ten years ago he told the officers of his congregation to make out the annual budget and instead of giving him a salary, simply to allow him whatever surplus might be left after all other bills were met. It worked. It has worked for a decade, and pastor and people continue together in a happy cooperation.

* * *

Forum and Radio in Church's Program

Up at Amarillo, topmost town of the Texas Panhandle, Dr. R. Allingham, pastor of the First Congregational church, has established a very successful public forum in connection with his services. The addresses are broadcast over WDAG, and the edifice in which the meetings are held is crowded to capacity. Recent speakers have been Bishop E. C. Seaman, of the Episcopal church; President J. A. Hill, of Canyon college, and a Methodist bishop who gave out the conference appointments over the radio. In a lecture on "Our Changing Faith," delivered there the other day, President Paul W. Horn of the Texas Technological college, Lubbock, declared, "People still believe in heaven and hell, but they have changed their opinions as to the location. Insofar as the real issues and the essence of truth are concerned, there is no change."

Promote Mission To Jews

Trinity Baptist church, Oklahoma City, of which Dr. F. S. Porter is pastor, has placed $1,000 in its budget for a mission to the Jews to be carried on with the assistance of other congregations by Jacob Gartenhaus. Mr. Gartenhaus, until the embarrassment caused by the defalcation of C. S. Carnes, treasurer, has been employed by the Southern Baptist home mission board. His father was a rabbi in Jerusalem; for five years young Gartenhaus conducted a mission to the Jews in Chicago; and for some years now he has been a familiar figure in many southern cities. The Oklahoma church cites an article by Lewis Browne in which the author asserts that his people are religiously adrift, that many of the best known Jews do not conform to Judaism—such men as Otto Kahn, Justice Brandeis, Walter Damrosch, Bernard Baruch, Einstein, and the Rothschilds—and that the great Jews of the past, such as Spinoza, Heinrich Heine, Karl Marx, Disraeli, Mendelssohn, Bartholdi, Dreyfus, Steinmetz, and Zangwill were "either nominal Christians or avowed free-thinkers."

* * *

And So Forth

Dr. Len G. Broughton, until recently pastor of the First Baptist church, Jacksonville, Fla., will conduct an evangelistic campaign in the First Baptist church, Abilene, Texas. . . . Dr. J. S. Compere has resigned as editor of the Arkansas Baptist, Little Rock, Ark. . . . Rev. M. F. Ham, First Baptist church, Oklahoma City, has just concluded a revival with Dr. John Roach Straton, Calvary church, New York, resulting in "a larger proportion of conversions than in previous campaigns." . . . The Texas Christian Advocate, organ of Texas Methodism, is celebrating its diamond jubilee, with all five of the state conferences pledged to circulation extension. The present editor is Dr. E. V. Cole. . . . Dr. W. H. Knight has resigned the pastorate of the First Baptist church, El Dorado, Ark., to accept the professorship of missions in the Southwestern Baptist theological seminary, Fort Worth. . . . Texans, who cherished Dr. E. Y. Mullins, late president of the Southern Baptist theological seminary, Louisville, as a distinguished son because of his having been reared and educated in the Lone Star state, are very much interested in the Outlook's estimate of him under the title of "Liberator." The New York weekly says he waged a thirty-years' war for liberalism in his denomination, first in denying that Baptists came in an unbroken succession from apostolic times, and second in bringing his people to an acceptance of evolution "as a theory, but only as a theory," making it impossible that a denomination whose leading ministers were educated under such a man henceforth should be "devoted to anti-evolution laws and similar silliness."

JOSEPH MARTIN DAWSON.

The Word of God and *the Word of Man*

By KARL BARTH

Translated from the German by Douglas Horton

"The message of one of the most debated of the German theologians of the present day is made available in this admirable translation of Karl Barth's 'Das Wort Gottes und die Theologie.' Ministers and students who desire to keep in touch with the currents of contemporary theology will not ignore this translation."—*Religious Book Club Bulletin for November.*

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The great book of the most talked of theologian of modern Europe has now been translated. Whether or not we agree with the point of view of Barth, it is imperative that alert Christian leaders know just what it is that Barth stands for. ($2.25)

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There has been a tendency on the part of some to feel, now that science and criticism have done their work, that "there is not much left" to our religion. But Dr. Garrison's view is that just because of the service of science and criticism we have a greater, as well as a more vital religion. The book rings with conviction. ($2)

The Master:
Walter Russell Bowie

Though a young man, Dr. Bowie's authority is recognized; his recent election as coadjutor bishop of the Episcopal diocese of Pennsylvania gives him even greater prestige as an interpreter of religion. In his new book Jesus is seen, not as a theological disputant but as the great Poet, expressing "insights" rather than laying down the law. Jesus' humanness is emphasized, but in his very humanness essential diety is discerned. ($2.50)

The Faith That Rebels:
D. S. Cairns

A book on the miracles. As against the traditional view of miracles, the author holds that they are a part of Jesus' message, natural expression of a spiritual personality with limitless faith God. As against the modernist view, he insists that denying makes the physical universe "a closed mechanistic system," leaves no room for God's providence and man's prayer. ($2.50)

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Oxford History of the United States: *Morrison* ($10)

Dr. Joseph Fort Newton

Selected Letters: *Baron von Hugel* ($7)
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John Brown's Body: *Benet* ($2.50)

Dr. John R. Ewers

Whither Mankind: *Beard and others* ($3)
A Student's Philosophy of Religion: *Wright* ($2.50)
The Parables of Jesus: *Buttrick* ($2.50)
Science in Search of God: *Mather* ($2)
Adventure in Arabia: *Seabrook* ($3)
The Pilgrimage of Buddhism: *Pratt* ($3)
Classics of the Soul's Quest: *Welsh* ($2)
Five Stages of Greek Religion: *Murray* ($3.75)
Selected Stories: *Maupassant* ($1.25)
Point Counter Point: *Huxley* ($2.50)
Old Pybus: *Dreyfus* ($2.50)

These lists will suggest to you some books you have missed—and now wish to have.

[Tell us what You've been reading]

75 Religious Books of 1928

Affirmative Religion, *Garrison*, $2
Adventure, *Streeter and Others*, $2
Altar Stairs, *Newton*, $1.75
Anglo-American Preaching, *McKeehan, Editor*, $1.75
Beliefs That Matter, *W. A. Brown*, $2.75
Constructive Citizenship, *Jacks*, $2
Christ and Society, *Gore*, $2
Cardinal Ideas of Jeremiah, *Jefferson*, $1.75
Catholicism and the American Mind, *Garrison*, $2.50
Christ at the Round Table, *Jones*, $1.50
Church in the World, The, *Inge*, $2
Christianity and Success, *Hughes*, $1.50
Christian Humanism, *Stafford*, $2
Credentials of the Church, The, *Davis*, $1.35
Creation by Evolution, *24 Scientists*, $5
Christlike God, The, McConnell, $1.75
Current Christian Thinking, *G. B. Smith*, $2
Creator Spirit, The, *Raven*, $2.50
Case for Christianity, The, *Rogers*, $3
Does Civilization Need Religion, *Niebuhr*, $2
Expanding Horizons, *Woelfkin*, $1.50
Eternal Spirit in the Daily Round, *Doan*, $2
Facing Life (talks to youth), *Faunce*, $2
Future of Christianity, The, *Marchant, Editor*, $2
God and the Golden Rule (Sermons), *Newton*, $2
Graphic Bible, The, *Browne*, $2.50
Humanism and Christianity, *McConnell*, $1.75
Heresy of Antioch (Paul), *Norwood*, $2.50
Humanity of God, The, *Buckham*, $2.50
Impatience of a Parson, *Sheppard*, $2
If I Had Only One Sermon to Preach, Eng. Ser. $2.50
I Believe in God, *Royden*, $2
Jesus, the Son of Man, *Gibran*, $3.50
Jesus on Social Institutions, *Mathews*, $1.50
Life of Prayer in a World of Science, *W. A. Brown*, $2.25
Living in the 20th Century, *Barnes*, $3.50
Motives of Men, The, *Coe*, $2
Modern Worship, *Vogt*, $2
Master, The, *Bowie*, $2.50
Ministerial Practices, *McAfee*, $2
Modern Religious Dramas, *Eastman*, $3
New Reformation, The, *Pupin*, $2.50
New Quest, The, *Jones*, $1.75
New Challenges to Faith, *Eddy*, $1.50
New Morality, The, *Drake*, $3
Old Testament: An American Translation, The, *Smith*, $5
Old Faith and New Knowledge, *Snowden*, $2.50
Our Asiatic Christ, *Buck*, $1.25
Protestantism, *Inge*, 75 cents
Preaching Values in New Translations, *Luccock*, $2
Parables of Jesus, The, *Buttrick*, $2.50
Present-Day Dilemmas in Religion, *Gilkey*, $1.50
Peter, Prince of Apostles, *Jackson*, $2.50
Present Day Perils in Religion (sermons), *Day*, $1.25
Quest of Religion, The, *Raven*, $1.50
Quotable Poems, *Clark-Gillespie*, $2.50
Religious Education, *Soares*, $3
Religion of the Spirit, *Tittle*, $2
Religion and Modern Life (*Harv. Univ. Lect.*), $2.50
Roads to the City of God, *Mathews*, $1
Religious Thought in Past Quarter-Century, *Smith, Editor*, $3
Revaluing Scripture, *Eakin*, $2.25
Religion of Jesus, The, *Bundy*, $3.50
Religion Coming of Age, *Sellers*, $2.50
Science in Search of God, *Mather*, $2
Son of Man, The, *Ludwig*, $3
Science and Human Progress, *Lodge*, $2
Science of Today, *Lodge*, $1
Steep Ascent, The (sermons), *Norwood*, $1.50
Shoddy, *Brummitt*, $2
Stream of History, The, *Parsons*, $5
Whither Mankind, 16 *Authorities*, $3
Wrestle of Religion with Truth, *Wieman*, $2.50

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